

SAINT GEORGE





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THE FIRST PART OF A NEW VOLUME.

SAINT GEORGE

A NATIONAL REVIEW DEALING WITH LITERATURE, ART AND SOCIAL
QUESTIONS IN A BROAD AND PROGRESSIVE SPIRIT.

NO. 37, VOL. X.

JANUARY, 1907.

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BIRMINGHAM:

THE SAINT GEORGE PRESS LTD., BOURNVILLE.

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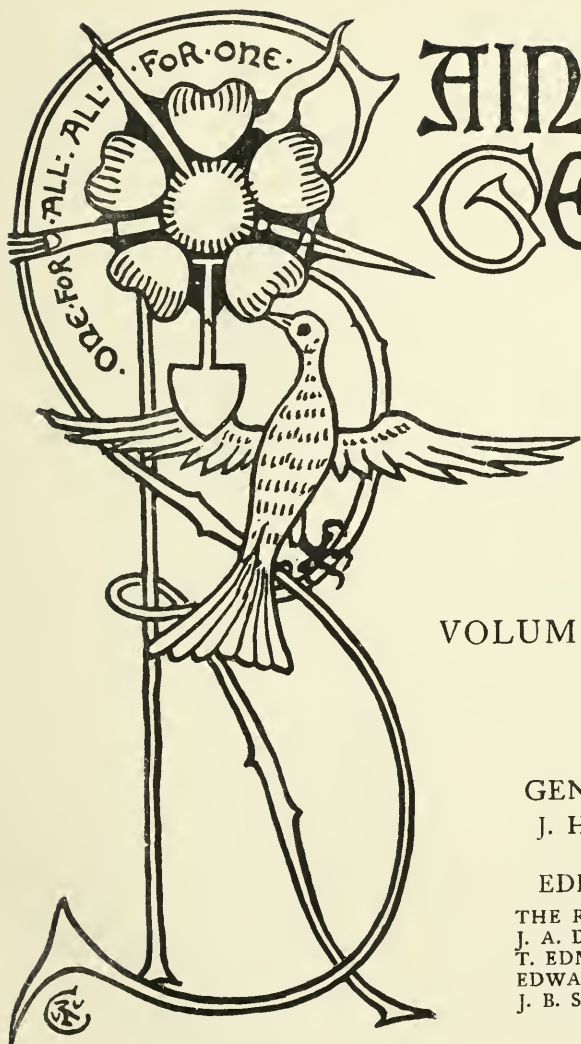
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VOLUME X.

1907.

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January, 1907.

UNEMPLOYMENT AND BOY LABOUR.*

By THE REV. D. B. KITTERMASER

(of the Shrewsbury School Mission to Boys in Liverpool).



HERE is no doubt that the social problem of the Unemployed is a large and many-sided one. In the discussion of this problem many views of many minds find place ; but enough stress is not usually laid upon the large part which the unemployed boy plays in the question.

This paper is an attempt to deal with the question of "unemployment and boy labour," or, to put the matter in shorter form, the boy out of work. In the time at my disposal it will be impossible to deal at all exhaustively with the matter ; to do this, a whole series of papers and far more expert knowledge than I possess would be required.

What I have to say falls into three divisions, under the following heads :—

- (1) The problem stated.
- (2) The causes of the evil.
- (3) Suggested remedies.

(1) First, then, is the problem ; of the boy out of work. And

* A Paper read before the Congress of the National League of Workers with Boys on November 26, 1906.

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by "the boy" all through this paper I mean the poor class boy, whose father as a rule is an unskilled labourer, and who himself, as a general rule, learns no trade. I have no great experience of any other class of boy. All my hearers, I take it, know well the type of boy; and all, I expect, have had personal experience of the boy out of work. You know the sort of case:—Tommy leaves school full of eagerness to start work. He has already had a few odd jobs as short-time errand boy out of school hours whilst he has been attending school. But now he is going to work in earnest. "What does he want to do?" Oh, anything! He wants "a job"—that gloriously comprehensive term. Just a job; his ambition goes no further than that. Any job will do provided that the wages are not impossibly small. So a job he gets. But he soon hears of a better, and throws up the first one, and starts a second. He gets tired of this, and looks out for another job; which he obtains. But there the hours are too long, so he gives notice and leaves. He has a short holiday now, having worked so hard for (say) half a year. Tired of holidays, he bestirs himself once more, the result being that another job is obtained. After a time, however, it does not suit him; so again he takes a holiday, a rather longer one this time, until he happens upon a fifth job. He is going to "stick it" now, as he says; and so he does for a space, till he quarrels with his foreman, and is out of work again. He takes his fate light-heartedly enough, and after another spell of rest finds work once more; but he leaves this after a few months, convinced that a lad of his worth should receive more adequate return for his valuable services, and once again is out of a job. And so on, and so on, until he finds himself a grown man with no great liking for work, and with no special aptitude for any particular branch of work—a casual labourer, often as not one of the Unemployed. And what sort of work has he been doing all this time? "What has he not been doing?" were an easier question to answer. He has been errand-boy, coalyard-boy, van-boy; he has been in printing works; he has been branding boxes

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in a tobacco factory ; he has been packing tea in parcels ; he has done a hundred-and-one things which the exigencies of modern life demand that a boy must do.

This, then, shortly put, is the problem of the boy out of work.

(2) We will now attempt to examine into the causes of the evil ; that is to say, try to find out why the boy is out of work. There are three main factors which throw light upon this point :—The home, the work, the boy himself.

(a) First, then, the home. In the class of home where dwells the out-of-work boy, he is reckoned with chiefly as a money-maker by his parents ; or, rather, by his mother, for the mother plays a far larger part in the boy's life than does the father. The mother may consider her boy the best of all boys—industrious, obedient, honest, the acme of perfection—or she may look upon him as an idle vagabond ; but, be he in her eyes a good boy or a bad boy, he is, as he nears the age of fourteen, of real interest chiefly as the likely producer of a few more shillings weekly towards the expenses of the house. Therefore he must get a job, any job, suitable or unsuitable for his particular bent, short hours or long, no matter, so that it produces shillings. Thus he is launched haphazard on the world. He has already, in many cases, been earning money whilst still at school, as short-time errand-boy, or paper-seller. He has not known for months past hours of real playtime. He is aware that he exists simply to bring in shillings to his mother. So that his attitude towards his work is wrong from the start. And when he discovers, as, poor lad, he too often does discover, that his hard-earned shillings are spent in beer, and that he himself has as little chance of obtaining a Sunday suit of clothes as he had whilst still at school, it is little wonder that he grows careless as to whether he keeps his work or not. When, moreover, he sees that the more money he and his working brothers earn, the less his father appears anxious to earn, it is little wonder again that he loses heart. When yet, once more, he finds that having lost a job, either through misfortune or his fault,

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or having failed to obtain the rise in wages which he hoped for, he meets with nothing but abuse from the authorities at home, or gets "shouted at," as he terms it, it is not surprising that any desire for work in him is destroyed.

The home, then, is often one cause of the evil we are considering.

(*b*) Next comes the work. In many branches of unskilled boy-labour, the hours are shamefully long, the work wickedly hard, the pay absurdly small. Boys in warehouses are kept all day and often till late at night running about lifting and carrying parcels at a wage of 5s. or 6s. a week. Errand-boys in small shops are kept working till one o'clock in the morning, though they started work sixteen hours before. And this in the face of the obvious interpretation of the Shop Hours Act, which, I believe, directs that no boy may be employed in or about a shop for more than seventy-four hours a week.

Handcart-boys have day after day to drag heavily-loaded handcarts over immense stretches of pavement, sometimes for miles on end.

Small coal-yard-boys are compelled to carry to their destinations heavy hundredweights of coal which tax every ounce of strength in their poor little limbs to move. I know of no more cruel form of sweated labour than that of the coal-yard-boy. I have known such a one employed in a coal-yard for over eighty hours a week at a wage of 3s. weekly. And all this in spite of the Shop Hours Act again, and of the Employment of Children Act, 1904, which directs that "no child shall be employed to lift, carry, or move anything so heavy as to be likely to cause injury to the child."

All the above considerations tell, and contribute to swelling the ranks of unemployed boys, by imbuing them early with a real distaste for work.

But a far more potent factor in the question is this. When a lad has been at any of these irregular jobs some time, he asks for

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a rise in wages (there is pressure behind him at home). As often as not this is refused, and the lad is told he may look out for another job, the employer knowing that he can get scores of younger boys any day of the week to do the same work at the same price as he has been paying his first boy.

Add to these facts this: that three-quarters of all the work done by unskilled boy labour, be it miserably paid or dazzlingly well paid at the start, leads to nothing permanent, and no regular employment; and thus we see that the actual work is, in some part, the cause of the evil under discussion.

(c) And lastly comes the boy himself. So far I have represented the boy rather as the victim of adverse circumstances. But I fear that this is not always the case. Over and over again the boy loses his work through his own foolish fault. He is full of reasons for throwing up jobs, plausible reasons quite convincing to himself. The hours were so long; he had to be up too early, or he got back home too late at night; or his foreman found fault with him, or he got "shouted at by the boss"; and your average boy has as deep-rooted an objection to being shouted at as he has to being hit; or he was refused a rise in wages, or he thought he would like to try a different kind of work, or he wanted his Saturday afternoon off when his employer wanted otherwise. So easily, carelessly is the job thrown up; even good jobs are thrown away in this way, places where, perhaps, the boy is in the way of learning a trade. And all through laziness, feckless laziness. That is the short interpretation of all the boy's plausible reasons. He is lazy. It is his own fault that he is out of work.

(3) What can be done to remedy this state of frequent unemployment of boys who ought to be employed? This is my last and main point for consideration. And here I would state that I do not this afternoon wish to do more than suggest lines of thought, which may lead to some discussion of the points brought forward.

In many directions we may look for a cure. We may look in

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this direction of the home first of all. Those of us who have access to the parents ought to do more to make the parents, and especially the mother, see that in allowing their boy to take or leave work, considerations of a day do not outweigh considerations of future years. I confess that for my own part I have, through lack of time, been able to do but little in this direction myself; yet I am fully alive to the fact that much might be done. For the sinners in this respect amongst the parents are not only the disreputable class, who drink the boy's earnings, and regard him simply as a convenient money-producer; but they are often the tidy, hard-working parents as well, who think much of their son, and are proud of him, but who thoughtlessly allow him to take any situation so long as it brings in wages without delay. Thus they often sacrifice the future to the present, sinning through "amiable ignorance" (a happy phrase of Mr. Spencer Gibb's).

And I feel sure that much might be done by social workers and clergy with this class of parent to teach them greater forethought; as much might be done with the less reputable class to teach them something more of their responsibility for their son. At present, parental responsibility is as negligible a quantity as is parental control.

Next comes the question of a trade. There would be fewer "out of works" if there were more boys learning trades; or, rather, if there were more boys indentured to a trade; for boys learning a trade, if they have no signed indentures, often throw up their work quite as lightheartedly as the irresponsible errand-boy. The vast majority of unemployed men are unskilled labourers. Then diminish the number of the unemployed by increasing the number of skilled workmen. Encourage the boy to learn a trade. Make him sign indentures. Shorten his term of apprenticeship, in many cases quite unnecessarily long. See that he learns the whole trade, not one branch of it merely. Let there be more connection between the employer and the technical school. Let the apprentice alongside of his practical work have theoretical training during work hours. These things sound like a counsel

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of perfection. Who is to see that all this is done? I leave the question unanswered. I have merely thrown out suggestions for discussion and thought.

The following is interesting. It is written by a member of the Shrewsbury Lads' Club in Liverpool, which I have the honour to look after. It seems almost impossible, by the way, to induce any of our boys in this club to learn a trade; they are of the most feckless class that I have ever met. The lad in question is himself the son of an unskilled labourer; he heard me asking club members about their work, and asked why I was doing it. I told him for the purposes of this paper. He at once demanded writing materials himself. "I'll write you a paper on unemployment," he said. He produced the following:—

"There would not have been half so many unemployed men walking about the streets of our large towns as there are now, if those men, when they were boys, were apprenticed to some suitable trade. There are at present in Liverpool many boys who work at coalyards for seventy-six hours weekly, and also errand-boys who work nearly as many hours as the above-mentioned. Most of these boys stay at these sort of jobs until they have spent the greater part of their life. By-and-by, as they grow older, they just begin to realise their folly of not trying to get a situation in which they might have learned a trade that would have been some use to them in after life, instead of having to go out and swell the ranks of the unemployed. Most of the boys in Liverpool, as soon as they leave school, generally look out for a job as a printer's errand-boy. After a while they get tired of that particular job, and they either get dismissed or they leave. They go on like this for a long time, until (say) they are about eighteen years of age, and at that age they are too big to work as errand-boys, and they get jobs as dock-labourers, or some join the Army or Navy."

This production is interesting, coming as it does from a boy whose father is usually one of the unemployed, and who himself in fifteen months made trial of four different places of work.

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But I believe myself that no solution of the problem under discussion will be found, no real cure will be effected for the evil, unless something far more radical is done than anything I have suggested yet. The State must step in. First of all, I ask the question, Is it necessary, or even moral, to allow children to be worked as they are worked before they have reached the age of fourteen at all? Then I ask, Why cannot the State, in the form of the Education Authority, control and supervise the boy till he reaches the age of sixteen or eighteen years? With regard to the first question, I simply say that the way small boys are obliged by their parents to turn to, and earn money as paper-boys or errand-boys at times when they ought to be playing children's games is, to my mind, simply iniquitous. With regard to the second question, I would say a little more.

I make three suggestions, of which the second only is original:—

- (1) That boys be kept at school till the age of fifteen instead of fourteen.
- (2) That exemption from this rule be only granted to boys leaving school to learn a trade.
- (3) That school supervision be enforced up to the age of sixteen years at least; and that up to that age a boy, if he does not work with his hands, must be brought back to school to work with his head.

I leave these suggestions with this meeting for what they are worth. Time is too short for me to enter more fully into their discussion. I will content myself with the remark that under our present system of State control the presumably bad lad has a much better chance in the world than the good one. I mean that boys in reformatories and industrial schools are supervised and controlled till the ages of nineteen and sixteen—till the age of irresponsible childhood is past; while the ordinary steady elementary school-boy is given no such chance; and we must always remember that a boy of fourteen is, after all, or ought to be, merely a careless happy child.

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I have tried to show that the parents might do something, an increase of indentured labour might do something, the State certainly could do something to diminish the numbers of unemployed boys.

And, lastly, teachers and workers might do something, not merely by interesting themselves in the particular work of a particular boy; many do that. But by upholding in school and club and Bible-class, if you will, the dignity of work. It is at present felt to be no disgrace anywhere to be out of work. It is, rather, a matter for congratulation and happy jest for the boy and his mates. It is the spirit that drives one to distraction in all one's work with boys. It is this spirit that we must destroy.

I wonder how many of my hearers know the song entitled, "Father keeps on doing it."

In case any of you have never yet become acquainted with this gem of English lyric poetry, I will quote to you the burden of the chorus. It runs as follows:—

"Father keeps on doing it, doing it;
Father keeps on doing it, doing it;
Mother takes him out a bob,
And says, 'Now go and find a job';
But trade's so bad, he don't want to ruin it;
He's lost one eye with looking for work,
And father keeps on doing it."

The attitude of that chorus is exactly the attitude of the average boy out of work. It is this attitude which we must do something to change. We must do what we can to make the boy feel that to be out of work is, in some sense, anyhow, a disgrace—a thing he certainly does not at present feel. Your club boy will turn into the club of an evening with the most pleased smile on his face, and ask you, "Any jobs knocking about?" And when you ask him why, he will tell you quite proudly that he has "chucked his last job" and is now one of the "sons of rest," and means to be for a bit. The thing is all wrong. "You can make them pray, and you can make them sing," said a worker amongst the poorest

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class of boy to me the other day, "but you cannot make them work."

But we could do more if we could put into their heads more sense of ambition, more idea of the dignity of work, more notion of the disgrace of laziness. I readily admit that the phrase "dignity of work" sounds almost ludicrous when one considers how some of the poor little wretches we are considering are employed. Yet I use the phrase deliberately. It suggests the reaching after an ideal. And without ideals we are lost. And we can impart something of our ideals to our boy friends.

Rudyard Kipling's idea of eternal happiness beyond the grave is that of men who "work for an age at a sitting and never are tired at all," in a sphere where "no one shall work for money, and no one shall work for fame, but each for the joy of the working."

It is a far cry from that region to the region of colourless life where, amongst sordid streets and in menial tasks, our city boys work out their days; yet it is for us—hopeless and ludicrous though it sounds—to keep before these boy friends of ours, even as before ourselves, the splendid knowledge that in all real work throughout the world there is to be found something at least of the "joy of the working," and that all real work is for them and for us worth doing thoroughly, conscientiously, properly, and well.

COMPULSORY CONTINUATION SCHOOLS.*

By PROFESSOR MICHAEL E. SADLER.



THE student of the Continuation School problem at the present time finds that he must extend his survey far beyond the limits of Great Britain. Every progressive community in the world is beginning to feel that a wise and systematic handling of the question of Continuation Schools for the boys and girls who have just left the Elementary Schools, and for the young men and young women who are engaged in learning skilled trades, is an urgent and very difficult part of the educational problem which presses (ever more urgently) upon the thoughts of those responsible for central or local government. In the United States the question of Evening or Continuation Schools has, until recently, been comparatively neglected through the absorption of people's minds in the development of the Secondary Schools and Universities. But every month brings the problem of the Continuation School more into the forefront of educational discussion, at any rate in the Eastern States of the Union. In France, the development of lectures and classes for those who have left the Primary Schools is engaging the thoughts of all zealous teachers in the State Schools and in the Catholic community. In Denmark, the People's High Schools, full of national enthusiasm, of the spirit of comradeship and of economic good-sense, have done more than any other agency to form an educated rural democracy and to teach that combination of scientific method, businesslike precision, and willingness to co-operate for common ends which is indispensable

* A paper read before the Congress of the National League of Workers with Boys, November 26, 1906.

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to commercial prosperity on national lines. In Switzerland again—that laboratory of social experiment—attendance at Continuation Schools is now compulsory for boys in the whole, or in certain districts, of seventeen out of the twenty-five cantons. In the course of repeated inquiry among young people in different cantons, I have not yet come across a single young man who grumbled against the compulsory regulation. In Germany, where the State organisation of education is carried to a more systematic and all-embracing point than in any other country in Europe, attendance at Continuation Schools is now compulsory for boys in a number of States. It is compulsory, in varying degrees, in Bavaria, Wurtemberg, Baden, Saxony, Saxe-Weimar, Saxe-Meiningen, Saxe-Coburg Gotha and Hesse. In the city of Munich, through the statesmanlike efforts of the City School Superintendent, Dr. Georg Kerschensteiner, the system of Compulsory Continuation Schools has reached a very high point of excellence in three important respects: the classes are the result of concerted action on the part of the employers in each trade, of the Trade Unions and of the City Education Authority; secondly, the work done in training apprentices is on a high level of technical excellence from a workshop point of view; and thirdly, bread and butter studies are not allowed to shut out that training for citizenship which is especially needed in the Continuation Schools of modern cities.

The case of the kingdom of Prussia is especially interesting. There is no general law of compulsory attendance at Continuation Schools. But a city may, if it so pleases, make attendance compulsory. One after another all the great Prussian cities are making it obligatory on boys to attend continuation classes for two or three years after leaving the Elementary Schools. The local bye-laws throw upon the employer the duty of facilitating the attendance of his apprentices at such schools. The results, so far as I am able to judge, are regarded as satisfactory both from an economic and from a civic point of view.

COMPULSORY CONTINUATION SCHOOLS.

Thus, in Central Europe at any rate, the trend of opinion is towards making attendance at Continuation Schools compulsory for boys. Scandinavia, on the other hand, is all for the voluntary system. And France has not yet broached the idea of compulsion. Nor in any really effective sense is there such a thing in America as compulsory attendance at school beyond 14 years of age. Nevertheless one who watches the educational weather is bound to say that the idea of compulsion is gaining ground. By a sort of capillary attraction, compulsion creeps upwards from the Elementary School to what follows after it.

Yet whenever I get as far north as Crewe or Derby I seem to feel that there is a protest against compulsion in the very air. Lancashire and the West Riding are, in the main, at present dead against the idea of compulsory attendance at Continuation Schools. And no wise man thinks lightly of the judgment of Lancashire and the West Riding.

It is argued that voluntary attendance is in itself much better than forced attendance, and that a boy who comes to an evening class of his own free will is likely to make more of the educational opportunity than a boy who is forced into attendance against his inclination. This argument has some force but should not be overpressed. Some employers compel their apprentices to attend evening schools. Are all those apprentices less satisfactory students than the boys who come from other workshops where no compulsion is applied? Under a system of compulsory or of voluntary attendance boys will differ amongst themselves. Some will be keen, others slack. But the keenness of the first will not necessarily disappear because the law requires them to attend evening schools. And there will be less likelihood of the slackness of the others causing them to miss the educational training appropriate to their years.

But I admit that we are nowhere near the point of having availed ourselves of all means, short of compulsion, for making the Continuation Schools effective. Through the labours of local

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authorities, through the willing and significant co-operation of employers, and through the wise advice of the inspectors of the Board of Education, more has been done in England during the last three years than in the preceding thirty to grade evening classes upon an intelligent plan, and to encourage students to take up a well-linked series of courses.

The results which are following from these improvements are full of encouragement. The County Borough of Halifax deserves the most honourable mention in this matter. The local Education Authority and Principal Crowther, of the Halifax Municipal Technical School, have reached what I believe to be the high-water mark of success in the organisation of Continuation Schools. The secret of their success has been—(1) Skilful grading of courses, (2) tactful organisation, (3) personal interest in every boy on his leaving the Elementary School, and (4) complete unity of purpose in the use of the educational resources of the Borough.

Halifax is a town of 107,000 people. Its area is as large as that of Manchester or Newcastle-upon-Tyne. Its industries are varied. The age at which boys may leave its Elementary Schools is unfortunately low. Many leave at $12\frac{1}{2}$ –13 years of age. When a boy leaves the Elementary School, the headmaster sends his name, address and standard to the Education Office for the guidance of Principal Crowther. Mr. Crowther then writes to the boy direct a friendly letter (not printed), bearing his personal signature. This letter lays before the lad the value of attending a Continuation School, and asks him to come to the classes. Mr. Crowther also writes to the head of the Evening School in the district, preparing him for the boy's arrival at the classes. If the lad does not turn up, Mr. Crowther is informed. A clerk from the Technical School then visits the lad's parent and talks over the matter with him. In other words, they follow the lad up and make him feel that his interests are being considered.

The result is that last winter, out of all the boys between 13

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and 16 years of age in the Borough of Halifax who had already left the Elementary Schools, 61 per cent. attended Evening Schools. This is a splendid record. But the success does not end here. Over 90 per cent. of these boys attended three evenings a week throughout the winter months. And in 1904-5 (I have not the corresponding figures for 1905-6) one-quarter of the whole number did not miss a single attendance.

My conclusion is that we have still much to do before we are ready to use the weapon of compulsion so far as attendance at Evening Schools is concerned. Skilful organisation and personal interest will do much. And do not let us crush out the spirit of voluntary zeal and of variety of educational endeavour by prematurely invoking compulsion.

But I am convinced that in the end some form of compulsion will be found desirable in the interest not of the picked individuals but of the residuum. Such compulsion however should not concern itself with school attendance only but should reduce the hours of juvenile and adolescent labour. It should be brought about by the co-operation of the Trade Unions, the employers and the Education Authority. It will come in the towns long before it can be adopted in the country districts. It will be desirable for boys before it is practicable for all girls. And I believe that it will be best introduced by slow instalments on a principle of local option—those cities being free to make attendance compulsory which find local opinion ripe for the change.

RUSKIN AS CRITIC OF SHAKSPERE.

By J. A. DALE.

HE double interest is strong in everything Ruskin wrote—his emotions burn or tremble through all his judgments. No writer has ever revealed himself with such sincerity and power over so wide a range of thought and expression. The functions of seer, craftsman, interpreter, are seldom if ever found together at their strongest, though they are constants in human nature; in Ruskin they were present to a high degree. Wide fields for their exercise were opened up by his great knowledge, his wealth and leisure, his generous impulses, the restless search of his mind in the most pathetic of all quests—for rest itself. In every subject there was a key to unlock his heart. This phrase of Wordsworth's about Shakspeare's Sonnets shall be our starting point for a study of that part of Ruskin's heart revealed in his thought about Shakspeare. Throughout his work, Ruskin showed the tension caused by a keen sensitiveness to the problems of humanity. He approached all things as far as possible as good or evil—though he began with art, to which the approach is through beauty and pleasure. Raw as he was to every breath of evil, this meant increasing pain. To read his books in order is to watch a heart that, deeply loving and “strongly loathing, greatly broke.”

All the wonderful pageant of moods, between faith and despair, prejudice and prophecy—all save the tragic secret of his life—was open for all the world to see. *Fors Clavigera* is just that. In a less degree it is practically always the same. There are two interests roughly balanced—the light Ruskin throws upon the subject, and the light it throws upon him.

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Ruskin then is one of the "heart-unlocking" type. In Shakspeare he found and recognised an extreme opposite in this matter of self-revelation. That phrase of Wordsworth's roused the good-humoured scorn of Browning, who far better understood the artistic temper, though he could not achieve the self-effacement of Shakspeare. Browning is a kind of tormented 19th century Shakspeare: finding expression as hard as Hamlet did action. In spite of his resolute will, the reason of the difficulty is the same in each case—the restless ungovernable play of mind that shot up its fancies amid the good crop. He loudly proclaimed the right of the artist to a privacy among his own creations. Shakspeare did not proclaim the right: he had no need. His spirit burned upon its central hearth unseen, "scattering largess like the sun."

Like the sun! Ruskin realised the meaning of that simile and expressed it with great beauty and pathos.

He seems to have been sent essentially to take universal and equal grasp of the human nature It was necessary he should lean no way be able to sympathise so completely with all creatures as to deprive himself together with his personal identity, *even of his conscience* otherwise his conscience and indignation would make him unjust to them He must be utterly without anger, utterly without purpose: for if a man has any serious purpose in life, that which runs counter to it or is foreign to it will be looked at frowningly or carelessly. Shakspeare was forbidden of Heaven to have any plans. To *do* any good or *get* any good in the common sense of good, was not to be within his permitted range of work. Not for him the founding of institutions, the preaching of doctrines, or the repression of abuses. Neither he nor the sun did on any morning that they rose together receive charge from their Maker concerning such things. They were both of them to shine on the evil and good, both to behold unoffendedly all that was upon the earth, to burn unappalled upon the spears of kings, and undisdaining upon the reeds of the rivers.—*Modern Painters*, IV, v, 20.

Here Ruskin shows a remarkable appreciation of a type—the objective—very opposed to his own, with a touch of bitterness due to his consciousness of the difference. He wrote much interpretation of Shakspeare, not simply as interpretation, but to

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illustrate what he chanced to be writing. The most independent study is of Shakspeare's treatment of women (*Sesame and Lilies*, §§ 56-8), which brings him to these conclusions:—First, that “Shakspeare has no heroes—he has only heroines,” and second, that “the catastrophe of every play is caused always by the folly or fault of a man, and the redemption, if there be any, is by the wisdom and virtue of a woman, and failing that, there is none.” It is clear that these interesting suggestions need further analysis and discussion. But I leave them in order to pass to a study which goes deeper. The crucial case is what is perhaps the most beautiful of all his writings, *The Mystery of Life and its Arts*, which he wrote when “startled by the fading of the sunshine from the cloud of his life.” The mystery of life is our ignorance of it—the source of unreasoning hope, unreasoning despair, folly, apathy, madness:—the hourly victory of the grave, the sting of death.

This human life shares in the nature of it, not only the evanescence, but the mystery of the cloud; its avenues are wreathed in darkness, and its forms and courses no less fantastic than spectral and obscure; so that not only in the variety which we cannot grasp, but in the shadow which we cannot pierce, it is true of this cloudy life of ours, that “man walketh in a vain shadow, and disquieteth himself in vain.” (*Sesame and Lilies*, § 98.)

This melancholy conviction, held as long as human eyes have watched the clouds, will be remembered in Shakspeare's words rather than in Ruskin's:—

the great globe itself,
Yea all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on.

When Ruskin wrote *The Mystery of Life* he was with Prospero rather than with Shakspeare. Vexed for a moment, Prospero gives this unforgettable voice to his deep underlying irony. Ruskin's words were struck out of his melancholy by “the sudden agony

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of the knowledge that the fabric of life was as fragile as a dream." But Prospero could at least embody his own dreams: his spells had never cracked. Of Ruskin's dreams every one had failed him: the magic spell of his words seemed only potent to mislead. (*Sesame and Lilies*, § 97.)

In him there were compounded two opposite elements which may live at peace within a man, but in their excess make antagonistic types. They thrive, the one in the abstract, the other in the concrete. The former type delights in mental images, in general principles, in morality and theology: the latter in form and colour and life. The former loves broad generalisations, rigid standards of opinion and conduct: the latter is never tired of variety, which it prefers to enjoy rather than to judge. The latter says to the former

Grau, teurer Freund, ist alle Theorie,
Und grün des Lebens goldner Baum.

In him artist and moralist fought distressing war, allowing him fitful sight of marvellous beauty, and painful grasp of great truths. They distracted and exhausted him, leaving him with the hope of King Arthur, who all his life had followed the gleam and listened to the stars—yet when he passed, "all his mind was clouded with a doubt."

In this mood, when all things appealed to him with absolute sternness, with that sharpened analysis which is the sad recompense of sorrow and pessimism, he turned to the arts for comfort. In them as in nature he has always seen the revelation of divine purpose: we recall how in passages of *Modern Painters* he was later to scorn, he talks of divine "ordinance" as though in the divine secrets. But now his mood is of dearly bought and bitter humility. He turns first to those artists whose great concern was the truth about the "four last things"—Dante and Milton. "There are none who for earnestness of thought and mastery of word can be classed with these." This first class of seer give their explanation of life in a form both imaginative and reasoning—so

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that we may expect a direct account of our problems: surely they will "justify the ways of God to man." But no. It is just in their attempts to explain, that we most surely meet their limitations—of sect and age and character. And these limitations finally destroy authority—(if that is the kind of authority we look for)—"they were warped in their temper and thwarted in their search for truth."

But greater men than these have been—innocent-hearted—too great for contest. Men like Homer and Shakspeare, of so unrecognised personality that it disappears in future ages, and becomes ghostly like the tradition of a lost heathen god. Men therefore to whose unoffended, uncondemning sight the whole of human nature reveals itself in a pathetic weakness with which they will not strive, or in mournful and transitory strength which they dare not praise.

These men, "the intellectual measure of cultured men," "centres of mortal intelligence," what do they

deliver to us of conviction respecting what it most behoves that intelligence to grasp? . . . Have they any peace to promise to our unrest—any redemption to our misery?

What answer to the question, Where is the spirit of our life going, and how shall it best fare on its journey? None! If that be our question, that must be our answer. All we can know of answer is to be learnt in faithful practice—and so we reach the kernel of the gospel of Carlyle and Ruskin.

Before dealing with Ruskin's dilemma we will turn to his account of Shakspeare's imagination, as we have already seen it of Shakspeare's temper.

In the famous "pathetic fallacy" chapter (*Modern Painters, III*) he ranks Shakspeare (with Homer again and this time with Dante) as of the *first* rank, and mentions Wordsworth, Keats and Tennyson as of the *second*. The first are *creative*: the source of their power is (in the elaborate tabulation of *Modern Painters, II*) the imagination penetrative, which is the insight into process.

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Every character that is so much as touched by men like Aeschylus, Homer, Dante, Shakspeare, is by them held by the heart: and every circumstance or sentence of their being, speaking or seeming is seized by process from within, and is referred to that inner secret spring of which the hold is never lost for an instant.

Here the truth (expressed in *Modern Painters* manner) is that the artistic intuition in its work of character making, grasps at once the right principles of creation—makes characters fictitious indeed, but in a very true sense real specimens of our race. Which is essential truth about Shakspeare.

In this conception Ruskin had much which might have helped him out of his dilemma: and in most of his appreciation of Shakspeare he held fast to it.

The corruption of the schools of high art consists in the sacrifice of truth to beauty. Great art dwells on all that is beautiful: but false art omits or changes all that is ugly, *i.e.* "whatever it thinks objectionable."—*Modern Painters*, III, iv, 13-15.

This false art is of the *vulgar idealist*—a notable phrase. The low ideal is easily won which follows a "vulgar pursuit of physical beauty," or a pale phantom of perfect character.

The greater the master of the ideal, the more perfectly true in portraiture will his individual figures be always found, the more subtle and bold his arts of harmony and contrast. This is a universal principle common to all great art. . . . The fact is a man who can see truth at all, sees it wholly, and neither desires nor cares to mutilate it.—*Modern Painters*, III, iv, 7, 3.

Most important from our present standpoint is his

constant law that the greatest men live entirely in their own age, and that the greatest fruits of their work are gathered out of their own age they are perfect plays just because there is no care about centuries in them, but a life which all men recognise for the human life of all time: and this it is not because Shakspeare sought to give universal truth, but because, painting honestly and completely from the men about him, he painted that human nature which is indeed constant enough—a rogue in 15th century being at heart what a rogue is in 19th and was in 12th. . . . And the work of these great idealists is always universal: not because it is *not portrait*,

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but because it is *complete* portrait down to the heart which is the same in all ages. But the work of the mean idealists is *not universal*, not because it is portrait, but because it is *half portrait*.

There is one element of "complete" human portraiture which causes grave difficulty to the moralist—the constant outcrop of animal coarseness: "one strange, but quite essential, character in us." Ruskin has left very interesting studies of the problem in the first *Lecture on Art* and in *Fors*, 34. He notices in Shakspeare and in his kinsman Chaucer the delight in stooping to play with evil and enjoy the jesting of "entirely gross persons" (*Lectures on Art*, §14). The solemn truthfulness of this phrase instantly calls to my mind the scene between old Jack Falstaff and the Chief Justice—with Ruskin in the latter role. Falstaff too has his version of the matter.

There is a thing, Harry, which thou hast often heard of, and it is known to many in our land by the name of pitch: this pitch, as ancient writers do report, doth defile.

Poor old Jack! he throve on pitch, till the surfeit of it killed him. And this is one of Shakspeare's greatest creations—his masterpiece of comedy! "You will find," says Ruskin, "that whenever Englishmen are wholly without this instinct their genius is comparatively weak and restricted." He even tells us (*Fors*, 34) that it is the safeguard of the genius of universal sympathy, "against weak enthusiasms and ideals." But "the imaginative power always purifies." "Shakspeare and Chaucer threw off, at noble work, the lower part of their natures as they would a rough dress." He notes, too (*Modern Painters*, III, iv, 16, 9), that we have "lost since Shakspeare's day the power of laughing at bad jests"; we may agree or not—for each age has its own cherished type of bad jest—the important point is that Ruskin regarded it as real loss. The English genius excels (he tells us in the *Lectures on Art*) in the portraiture of living people: it has intense power of expression and invention in domestic drama.

Very many interesting questions are here raised which take us

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beyond our scope. But Ruskin has brought us to the central point of our enquiry. Shakspeare does reproduce life at the fullest possible, evil as well as good, with tolerance and rightness. And this is great art.

Starting now from this point, fixed by Ruskin himself, let us see if we get any light on his dilemma. We will follow suggestions which have arisen in the study of his criticism of Shakspeare's temper and imagination. We may find that it is the form of his question which needs reconsidering.

In the notices of Shakspeare's genius, Ruskin sees clearly that his greatest class (except Dante, who appears in both classes for different reasons and must here be left out of account) of poets are not engaged in search for truth, as truth and as search. When Keats said "Truth is Beauty and Beauty Truth," he was in Ruskin's first class (as Ruskin seems at times inclined to admit him). Nor does it follow even that he is one of the wisest and best in the ordinary meaning. In any case it is not *as* seekers for truth, nor *as* wisest and best, that poets write: they leave that to philosophers and moralists: to the wisest and best—and others.

Let us classify a little differently the attributes of the poet: (1) He sees more than some others. His imagination—penetrative, to use the *Modern Painters* term—takes him to a focus of life. He sees nothing solitary: but in a radiant web, a mist or maze of likes and unlikes, against a background of varied life and colour, an abyss of earth or sky. To see this and thread it with the clue of beauty is poetic imagination. (2) He has creative impulse. In a real though indefinable sense he writes because he must. (3) He joys in his craft. (4) He longs to share—to give and take pleasure.

Thus these greatest work to reproduce what they see—life at its fullest: with a forgery divine. They see, understand, remake, all within their limits—can they explain? No. For the picture they see is the same as ours, only nobler, fuller, better proportioned—its problems are the same and not appreciably nearer

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solution. We look on as at an extension of the world, not at an explanation. It is possible if we were all artists of this kind that we might more rapidly approach explanation. But at present we can only keep the best of company. Do we learn ultimate answers from the company we keep? We may learn opinions, no more. We may add their experience to ours, set our reason to use the gathered material, get guidance in sympathetic study, deeper love, pity, hope, humility, admiration of our race, as we attain a finer insight—but of its whence and whither and why learn truly nothing.

The extent to which this deepening of experience is possible is almost boundless. Literature has, in words, a medium far richer in meaning, far more intensely symbolic, than has any other of the arts. Hidden in them vibrate note after note of humanity, harmonies ever swelling with the writer's passion and the reader's sympathy, deep calling unto deep.

Dramatic poetry has for its special subject the development of character, of soul. The presentation of this is the final matter of technique, profoundly influenced by stage conditions. The action must be designed, plotted out, composed like a picture (for it is to appeal primarily to the eye). But the play is more than a pageant, as the picture is more than a design. For the deeds and words must be the natural efflorescence of character—that is the final dramatic test. The dramatists' business then is to reproduce, to recreate, life.

But so far as they reproduce life, they reproduce also its problems, and that most real of all the qualities of these problems, their insolubleness. The greater the reproductive art, the more infallibly must it reproduce human fallibility. If they have any answer to ultimate questions, it is that also of life: that love and pleasure and discipline and truth are the rich gifts of life, whatever its destination. Tragedy in art as in life will teach us the lesson of science and religion: that the wages of sin is death; and that the sins of the fathers are visited upon the

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children. Through all the waste and ruin will shine the hope that lies in indomitable human courage before pain and ignorance and sin.

These are the lines upon which we may look for the "teaching" of drama. By the artistic arrangement of plot, character, scene and speech, the dramatist arrests attention: he eliminates things that distract from the central issues. By the visible clash of action he gives fresh and memorable force to the lessons of life. In *The Mystery of Life* Ruskin emphasised with sad clearness the helplessness, in face of the last things, which the artist shares with his fellow mortals. Mortality is indeed a dimension in which we must ultimately conceive all things. We have made gods in our own image, and heavens in the image of earth. Art, while blossoming immediately from the joy or pain of a moment, born in mortal moods and senses, yet approaches immortality just because its source is the joy and pain that makes the whole race kin. Art is long; co-eval with emotion. The emotions being transient are everlasting. They break ever fresh from the same wellspring: the same eyes shine and hearts beat beneath all the harlequinade of time. But knowledge and explanation—science, morals, theology—being a ceaseless evolution, are the really transitory things. They rise in tortuous spiral of superstition and dream and hypothesis, and theory contradicting theory: the slow reward of groping hands and painful feet.

Song is not Truth, not Wisdom: but the rose
Upon Truth's lips, the light in Wisdom's eyes.

Art has for its special gift to record this kindling of life, so that its momentary flash may live on in forms

whose beauty Time shall spare,
Though a breath made them.

Though a breath made them: because, rather, what made them was the breath of life.

That is how art can fulfil what Ruskin says of it "to enable us to be glad, and be glad justly." But if we ask of it what it cannot

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give, we shall do as Ruskin did in *The Mystery of Life*, get sorrow instead of joy. When he withdrew this lecture from a later edition of *Sesame and Lilies*, one of his chief reasons was

the feeling that I had not enough examined the spirit of faith in God and hope in futurity, which though unexpressed were meant by the master of tragedy to be felt by the spectator, what they were to himself, the solution and consolation of all the wonderfulness of sorrow.

—*Fors*, 91.

He only half saw the harm of premature analysis. It hid the depth of Shakspeare's insight and the wealth of his forgiveness.

It is outside our scope to examine how to some minds—to Browning for example—art has seemed to give the assurance Ruskin longed for in vain. No poet has followed his art into a more distant future than Tennyson in *Parnassus*. I will quote it for its directer bearing on our subject. The poet is the seeing eye, the burning heart, the singing voice. If his soul be immortal, and follow the race in its age-long upward growth till our very world and all its life is forgotten, he will be to his new world what he was to this.

Other songs for other worlds! the fire within him would not falter;
Let the golden Iliad vanish! Homer here is Homer there.

The solution of the mystery of life is not the quest of art, but of religion and philosophy. The artist seeks the wonder and beauty of life whether in its joy or pain, its comedy or tragedy: its very mystery is full of these. Both in nature and in man,

Beauty a living presence of the earth
Pitches her tent before him as he moves.

That tent is art's holy of holies.

Shakspeare has put into the mouth of Theseus words which Ruskin calls "a faultless and complete epitome of mimetic art."

The best in this kind are but shadows, and the worst are no worse,
if imagination amend them.

But shadows!

All these dreams of Shakspeare, as those of true and strong men

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must be, are φαντάσματα θεῖα καὶ σκιαὶ τῶν ὄντων (*Munera Pulveris*, § 133)—[phantoms divine and shadows of reality].

Not like the dream of Imogen:—

'Twas but a bolt of nothing, shot at nothing,
Which the brain makes of fumes.

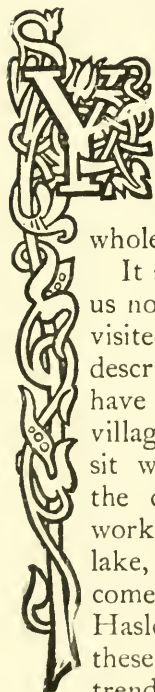
We will leave him with this thought: it is the foundation of all his teaching—the clue to his approach from art to social reform.

But shadows! Make them as beautiful as you can; use them only to enable you to remember and love what they are cast by. If ever you prefer the skill of them to the simplicity of the truth, or the pleasure of them to the power of the truth, you have fallen into that vice of folly . . . given by Prodicus . . . εἰς τὴν ἐαυτῆς σκιάν ἀποβλέπειν [to take the shadow for the substance]. . . . There is nothing that I tell you with more eager desire that you should believe—nothing with wider grant in my experience for requiring you to believe, than this, that you never will love art well till you love what she mirrors better.—*Eagle's Nest*, § 39.

SWEATED INDUSTRIES AND A MINIMUM WAGE.

By GERTRUDE M. TUCKWELL,

Chairman of the Women's Trade Union League.



YOU remember the words of William Morris in which he describes the past as one in which "the whole body of craftsmen habitually, and without conscious effort, made beautiful things, and the audience for the authors of intellectual Art was nothing short of the whole people."

It seems an idealised description of industry and trade to us now. One thinks of places which you and I may have visited which to a certain extent, perhaps, come up to the description, but only two or three. For instance, if you have been up to the Lakes and have gone to the little village by the side of Elter-water, where the women sit with their distaffs in gardens flooded with sunshine, the children playing around them, and the old man works at his loom with the windows open to the beautiful lake, you see an industry there which to a certain extent comes up to Morris's description. Of course there are, at Haslemere and a few other places, arts still beautiful; but these peasant arts are kept alive artificially. The whole trend of industry is against these particularly beautiful kinds of hand-work.

Of course, in speaking to the Ruskin Society, I am speaking to people who have read a great deal about these questions. You will know how life has changed, because even if it never was quite what Morris describes, it was something like it, and very different from what it is now. You know how by the massing of

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workers together everything is changed, massing which began before the days of the factory system but which has been intensified by it. When machinery was first used, mills sprang up all over the country wherever water could be found. Most of you have read something of the life of Lord Shaftesbury, which tells about those days in which, as soon as the tremendous discovery of the use of steam was made, people found with what far greater rapidity and less physical strength things could be made, and the children were pressed into the service. We read of the "El Dorado" which the children were told they would find up in the mills of the North; how they were taken by barge loads and van loads and carried off to work in the mills, and of all the horrors of that time. There are some Labour men alive now who can tell of the sufferings which the children endured in the mines and elsewhere in their old days. But none seem to me so dreadful as the sufferings which were endured under the old factory system. The children came and were set to work; but if they did not work quick enough they were flogged by the overseers, or dipped head-downwards in water to wake them up if they were sleepy, and they were kept steadily at work. It was said "the beds were never cold," as one "shift" of children after another were driven to their work, each replaced by the previous gang which lay down to rest for a while.

Although we are slow to see anything wrong in this country, when we realise a wrong, we set to work to right it in a tardy way. After a while the "Short Time Committees," composed of the friends of the little ones, set to work. Lord Shaftesbury spoke in Parliament, and others agitated outside to get this horrible system put an end to. They chose what is obviously one of the most effective ways of bringing things home to people. They chose object lessons: they took the children in long troops to march in procession to the great towns, and the people saw what was happening. When they saw these poor, stunted, and sometimes lamed and crippled children marching through the

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streets their heart was touched, and that enthusiastic feeling was aroused which produced the first great charter of our law, the first instalment of our Factory Code. This law, dealing with children's education and children's apprenticeship, gave them a certain amount of respite. It gave them a value in the eyes of the employer. Before then they could be got cheap, almost for nothing. They could be turned into the mills to do all sorts of work, so long as their little fingers were strong enough to manipulate machinery. And if they died there was no liability. But the new legislation hedged them round and their employment was gradually abolished.

Gradually women took their places and women's labour was extensively employed and it also became necessary to shield them. Our whole factory legislation has followed upon this. It is not perfect, but as far as it goes it is excellent. It is being enforced by admirable men inspectors and most admirable women inspectors. Being a woman, I naturally think their work is the best. These laws are very fairly carried out, and the different laws put together are a great People's Charter. First of all, machinery which is dangerous must be protected, and if it is not so safe-guarded, the worker has protection which he can claim and get. A strong Trade Union, such as that of the Lancashire Cotton Operatives, would see that if there was a breach of the law something was immediately done.

The movement to protect labour in the factory has spread, and of course in workshops, where masses are congregated together, they are protected. Work is not allowed in places which are insanitary. The rooms must be limewashed; there must be a proper temperature, so that the room is not too hot in summer or too cold in winter. Then, following on this protection, came further legislation. The hours of women and children and young persons were limited to a certain number of hours in the day, and meal times and holidays are well guarded.

Of course, the legislation is not perfect, inasmuch as it applies

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as far as hours are concerned only to women and children. We have gone along the line of the least resistance. The men's hours are not legally protected, which is not a desirable state of things at all. Still, factory and workshop labour is protected. But all this time what had been happening? On one side the public conscience had been aroused, and people had seen their duty to the wealth producers, particularly to the women and children, and the places in which they worked were by law made fit for them. But what had happened to the homes William Morris described: the ideal places where beautiful things were produced? With the introduction of a new industrial system all attention concentrated on that, and the work left outside the factory and workshop escaped attention. The more the labour of the factory and the workshop has been guarded the more the unscrupulous employer may be tempted to save himself from the expense of building workshops by the giving out of work.

And so side by side with the factory and the workshop system, which is fairly well protected, and which is very well inspected, you get home-work crushed up into garrets and down into cellars. In our big towns rents are expensive, and in the home into which work penetrates there may be one room only for the family, and that one room is the living room, the sleeping room, the workroom, the nursery, the kitchen, the hospital, and the mortuary as well. People are working in it of all ages, children spending forty-four to fifty hours a week there at work after the school hours are passed. The cripple, the infirm, the sickly, the idiot, are pressed into the service, and the work is carried on night and day. If you go into one of these homes, as I have done pretty often, you find work everywhere. Matchboxes, piles of them like card castles upon the floor, taking the place of the furniture, which has mostly been pawned, or perhaps paper boxes, caps, or some articles of clothing which are being made for some great outfitting establishment strew the room. Here in Birmingham you find all sorts of things being made for the small hardware trades, and the children

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carding buttons or hooks and eyes. Whatever else is missing, whatever other furniture is lacking, you find work. One of the factory inspectors told in her report how it formed the covering of the child's cradle; it lies on the bed of a woman whose baby is six hours born, or it may be piled on the bier like a pall. I think an object lesson, like the "Sweated Industries Exhibition" which we have had in London, in Manchester, and in Leicester, is valuable. You cannot however show in a Sweated Industries Exhibition things as we really know them. You show photographs, but what the exhibition does not show is the atmosphere of the home. You can show stalls and the workers working and the work produced, but the workers themselves come in their best clothes, borrowed clothes too, very often. You don't know the squalor there is at home, and you can't show the children working. You can't show half of the reality, but you can show enough to enable people to realise a great deal more, and to imagine a great deal more, and to imagine something of the horrible irony of the whole situation. At one stall you can see a seamstress sewing on beads for a penny an hour; at another a Bible folder working for three-halfpence an hour; at another a maker of artificial flowers, which is one of the worst kinds of sweated work there is. The artificial flower-maker is creating white confirmation wreaths, and these wreaths will be on the heads of the candidates for confirmation, when they vow to be Christ's faithful soldiers and servants until their life's end. You see dolls being made by the little fingers of the poor sweated children for other children who are better off. The irony of the thing is dreadful.

What is the secret of the pressure under which these people are working? The children and the aged are not pressed into the service if there is any other way of getting bread. It is because of the wages that are paid that these things go on. This is nothing new. These people have been working like this and suffering like this for years. It is many years since there was a committee of the House of Lords on Sweating, of which Lord

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Dunraven was chairman. A great mass of evidence was taken, and the sole result was that they produced a definition stating that sweating consisted of bad conditions, low rate of wages, and long hours of work; and though they spent a great amount of money and time, yet sweating is as bad as ever. A week or two ago we held a conference in London of Trade Unionists and members of Labour bodies, and the conference considered this question once more. There was an industrial remuneration conference somewhere about 1885. I believe it did two things—it produced Mr. Burns and Mr. Balfour. Apparently that was enough for it to do, for as you know nothing else has been done to justify its meeting. But undeterred by that example we had another conference the week before last and considered what could be done.

I believe with all Socialists that all labour is sweated. Comparing on the one hand the reward which labour receives, and, on the other hand, the fortunes which are amassed by the Captains of industry, the most moderate of us see that in one sense, though not as obviously as in the case of these home-workers, the workers do not get what they earn. I am dealing now, however, with the case of the "super-sweated." I find very often in talking to an audience that people say, like "Tweedledum" in *Alice Through the Looking Glass*, "It doesn't rain under this umbrella. It may be true of Lancashire or Yorkshire, but we are all right in Warwickshire," or wherever one happens to be. But it is the same everywhere. That book which has just been brought out by Mr. Cadbury, Miss Matheson, and Mr. George Shann, on Women's Labour in Birmingham, shows how degraded a great deal of this labour is. I don't think I am exaggerating when I say that, however bad may be the condition of people in the sweated industries of London, they are as bad or worse in Birmingham.

Let us see now why in a country of which we are so proud, and of which for some reasons we have a right to be proud, there is

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this horrible festering mass of misery at the bottom. The causes are frequently complicated. Begin to read about the subject, and begin to examine into the conditions of these suffering masses, and we find that sweating acts and re-acts over a wide circle, and that the causes are proportionately complex. For instance, have you ever thought of the ignorance there must be amongst those who never have a moment to think ; who have to go on night and day, and are only able just to struggle along and pay their way ? Some of the trades on which they are engaged should be stamped out because they are competing with machine-made goods. Match-boxes are made for example by machinery as well as in the homes. The workers have not time to think of the hopelessness of such competition. But the keeping alive of dying industries is one of the causes which adds to the misery of the workers. Then there are the institutions which take in work, and which are partly supported by subscriptions. These receive large sums from charitable people, and are therefore able to do work cheaper and so undersell the work done outside. In this way they bring down the price of the labour of some wretched woman who is trying to keep her family outside the workhouse.

There is a delusion that the sweated make for the sweated only: that the girl who can only afford to give 1/6 for a blouse is a sweated worker, and that she is an example of those who employ seamstresses who are making blouses for 6d. each. This blouse I have got on cost 30/-. I showed it to the workwoman at the "Sweated Industries Exhibition," and asked her to tell me the price for which the work would have to be made, and she told me that for the making of such a blouse she would receive 6d. Sweated goods are not made for sweated people only: that is a delusion. It is difficult to trace sweated work, but I will instance hooks and eyes and safety pins among the things which we all wear. They are made for us, and if we were aware of this, it would be impossible to wear them; our dresses would be like that Nessus shirt which burnt the man who put it on.

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People say, "Why don't you organise the workers?" I, as Chair-
man of the Women's Trade Union League, represent 100,000 women
enrolled in Trade Unions, so that I have experience of organisa-
tion. Picture to yourself the efforts needed to get a woman,
who has never a day or night to think, to give a penny from her
earnings, with the object of getting a War Fund for a Trade
Union. Imagine how difficult it is to get her to see the value of
a trade combination. It is hopeless: the thing cannot be done.
It is an aspect of the question very serious to us who are Trade
Unionists, for the unorganised and sweated workers compete with
and pull down the rate of those who are attempting to secure a
living wage by combination. Here are a few examples of wages
paid for various articles; the information is collected by the
Secretary of Women's Branch of Leicester Boot and Shoe Trade
Union, who gives a number of instances.

		<i>Trade Union.</i>	<i>Non-Union.</i>
Operator on a Silking Machine	19/- (50 hrs.)	7/- (52½-54 hrs.)
(Difference of 9d. and 3d. per gross)			
Operator on a Vamping Machine	4d. per day.	1d.-2½d. per day.
Fitters on a set wage receive from per week		15/- to 18/- & 20/-	9/- to 14/-
Machinists	"	16/- to 20/-	10/- to 15/- & 16/-
Silkers	"	16/- to 19/-	7/- & 8/- to 13/-
Vampers	"	16/- to 20/-	10/- to 15/-
Closers	"	15/- to 18/-	7/- & 8/- to 12/-
Button Holers	"	16/- to 18/- & 19/-	8/- to 13/-

A whole list of prices follows, and she ends by saying that in
all places it is pretty much the same in non-Union shops. In
cabinet-making in the Trade Union shops the men are paid 8d.
an hour for a nine hours day. In Manchester the sweated rate
paid in thirty-three shops is 20/- for a sixty to seventy-five hours
week. The difference between these two is that the Trade Union
rate works out at rather more than double what is paid to non-
Union men. The tailoring trade is another trade out of numbers

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which suffers from the competition between the Trade Unionist and the non-Trade Unionist. I have here some figures sent me by the Secretary of the Tailors and Tailoresses Associations of London. There were twenty-three shops paying their men more than £2/13/- a week, and the girls 18/- to 20/-. Now note:—outside prices for articles which inside cost 30/- there are people outside receiving 1/7½. There are numbers of other instances, but I only give one or two out of them all.

The question is what is going to be done? All these Sweated Exhibitions have raised interest in these matters. There is one thing which will occur to all of you. I have said the conditions of the factory and the workshop are controlled by laws which recognise the employers' responsibility to his workers. Why is it an employer should be allowed to escape responsibility to his employee if he gives the work out to be done in the home? Mr. Gladstone promised a Factory and Workshop Bill. All sorts of amendments will be moved to that Bill, making the employer responsible for the conditions under which work "given out" is done, so that he shall see that the people to whom he gives out work are under proper conditions. The responsibility for conditions shall not rest on these workers on whom the work rests already too heavily. Truck is another question needing attention. I am going the day after to-morrow to give evidence before a departmental committee which is considering the law relating to fines and deductions. These home-workers, who are earning 1½d. an hour, are having deductions from their pay, and are often being made to buy those things which it is said they have damaged. I have known women work hours in making a mat, and, one of the strands having been pulled too tight, they have had to buy the mat. We have got to see that some proposal is brought in by which all fines and deductions shall be abolished. The Bonus System has to be abolished. One of the girls in Belfast the other day explained to us that "one half of their wages were paid in bonuses they never got." Under the Bonus System, all that is

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necessary is to pay a very low *set* wage, and to make all deductions from any sum that is earned over and above this.

I don't know whether I am sceptical, but I am pretty certain no satisfactory legislative proposals will be carried unless the public sees to it. I never had any confidence in Governments, and I have no more confidence in this one than any other. It is absolutely a question with the people outside as to what is done. You know the story of the Irishman who was employed to put up danger signals for the cyclists in a hilly country. The inspector went round afterwards to see what he had done, and he sent for the man. He said, "What have you done? You've put all the signals at the bottom of the hills." To which the Irishman answered, "Shure, that's where the accidents happen." That is the way with all Governments, Conservative or Liberal. They put the danger signals at the bottom of the hill. But it is better to save a broken head than to get it patched up afterwards. If you want to abolish fines and deductions, and these vexed questions of factory and workshop legislation to be satisfactorily dealt with, you must let your Legislators understand by resolutions and agitation that you will not be satisfied unless these things are done.

I am now going to deal with only one thing more, and that is the question of the minimum wage. Some people call it a palliative. I don't agree with that. To my mind these things are steps forward towards a new industrial state. The Trade Unions to a certain extent regulate wages, but there is no such regulation possible to the home-worker. The caprice of the employer largely influences pay. One man pays 2d. and another man pays 3d. for the same work. The question is a burning one. It is being taken up in Germany; the Workmen's League have introduced a bill into the Federal Parliament of Switzerland; they are thinking about it even in Argentina, and it is about time something was done here.

The question is, how is it to be done? I am going to recommend to you to study this question for yourselves, and see


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if we cannot adopt something like the system in Victoria, Australia. Wages Boards are formed, with competent chairmen, of equal numbers of employers and employed, which deal with varying rates of wages, and settle pay for piece-work, time-work, and all classes of work. The effect has been to force wages up. I have got here, in the last Chief Inspector's Report for Victoria, instances which show that in about thirty or more cases wages have been raised by amounts ranging from 1/- or 1/6 up to 5/- a week. This may not seem a great thing, but if your whole week's earnings all the year round only come up to 5/- or 6/- a week, that small advance constitutes a great difference. The Report shows that in the last trade to which a Wages Board has been applied, the entire rate of wages has been forced up without displacing a single worker. Why should we be behind our Colonies?

This question of wages is one of the most vital questions, not merely a question of pounds, shillings, and pence, but a question of the worker's whole horizon. If a work girl cannot live in a big town on less than 15/- to £1 a week, feed and dress properly, and travel properly, as I can prove to you is the case, how can we reconcile it with our consciences that thousands of women are living on 10/- a week and less? This question of wages is a fundamental question, and we don't get the right attitude in which to deal with it until we say, like the ancient law-givers, "He that sheddeth blood, and he that defraudeth the labourer of his hire are brothers."

NATIONALITY AND ART.

By The EARL OF PLYMOUTH.

 GREAT nations write their autobiographies in three manuscripts;—the book of their deeds, the book of their words, and the book of their art. Not one of these books can be understood unless we read the two others; but of the three the only quite trustworthy one is the last. The acts of a nation may be triumphant by its good fortune; and its words mighty by the genius of a few of its children: but its art, only by the general gifts and common sympathies of the race.”

Thus writes Mr. Ruskin in the preface to *St. Mark's Rest*. “Art” in its broadest sense is a part, and a very important part, of the autobiography of the nation. And I take these words of Mr. Ruskin as my starting point, as I desire to lay particular stress on the importance of Nationality in Art.

We often hear that Art is cosmopolitan—that it is a language which all artists, to whatever country they may belong, can understand, and that it knows no geographical boundaries. This is quite true in the sense that there should be wide appreciation of all that is best in the art of other nations.

But surely we can appreciate without slavishly copying our neighbours. More than that, we can learn much from the genius of foreign artists and improve ourselves by the example of others. But to be the full expression of the nation's life, as it ought, it must be true to itself, and should have pride in its own nationality. It should cherish its own national characteristics, and not endeavour to lose them or to merge them in those of other lands. Any close historical investigation of painting, sculpture or architecture will convince us that in all its branches Art is constantly

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borrowing outside ideas and showing the impress of such foreign influences as the particular conditions of the age brought to bear upon it.

In the earlier days of Gothic architecture—(to which branch of Art I want particularly to allude)—from the Norman Conquest to the end of the 15th century, these foreign influences were not widely or frequently felt; with the result that Gothic architecture (to be traced almost entirely in our ecclesiastical buildings) passed through a long period of evolution, whose periods, though given the distinctive names of Norman, Early English, Decorated, and Perpendicular, show in the transition stages the gradual development of one from the other.

Architecture at this time must be mainly followed in ecclesiastical buildings. In the troublous times of the 12th century domestic buildings were still very rude, consisting of a large hall and probably a room or two above it, and anything of a larger nature was intended to house a garrison and was used mainly for military purposes.

Though some houses in the country may have old walls dating from this period, the buildings were naturally insufficient for the more modern requirements and these houses have been so much altered and rebuilt that little of the old work remains. The 13th century saw a development in domestic architecture, the houses gradually increased in size, while chimneys and hooded fireplaces took the place of the hole in the roof which formerly was the only means of escape for the smoke. This went on through the 14th century and 15th and, as we come to these later times, there exists of course more that we can judge domestic work by. The hospitals provide us with a distinct style of 15th century work; as, somewhat later, do colleges.

In later centuries, however, since the invention of the printing press and better means of communication in Europe, foreign influences have been much more frequent and have taken deeper hold of us than was formerly the case. But I venture with some

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confidence to think that the time when Art in this country had most vitality and gave to us the most enduring interest and pleasure, was when the national characteristics were retained as the basis upon which the new ideas were grafted. As an example of what I mean let us compare the earlier with the later Renaissance architecture in this country. In Henry VIII's reign Italian Renaissance ideas were first introduced into England. Through the great Elizabethan age they were used with the most splendid results to ornament domestic architecture, still designed on purely Gothic lines, modified indeed to suit the quieter times when a revival of learning and the arts of peace were taking the place of the more warlike mediaeval spirit, but not in its essentials different from the Gothic traditions. Through the Jacobean period we trace the gradual ascendancy of classical forms until Inigo Jones designed Whitehall Palace and other great buildings, and his followers in the 18th century gave themselves over entirely to classical designs which lost interest more and more as they buried the national characteristics in the coldly correct classical models. We are rightly better satisfied with a building which is most suited to our climate, our mode of life, and our particular needs, than one in which these wants are less considered than a correct classical elevation according to Palladio.

How appropriate we find the old English cottage of rough cast and thatch, or of grey stone in a stone country, imbedded in trees, surrounded by lush grass meadows, as indeed we do the Swiss chalet on the slopes of the Alps, with their background of snowy peaks, but how much less well each would look in the other's country.

How beautiful are the old Italian country houses with plastered walls, red tiled flat roofs and projecting eaves, and few windows, widely spaced, in a country where you must defend yourself from the sun's rays, but how wholly out of place and uncomfortable one would be in Edgbaston or on the Lickey Hills.

And now I want to enter a protest against those who say that

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no good art is to be found in England, because there are some people who, because they admire Paris and French architecture, think they are showing their good taste by decrying everything English, and constantly urge us to copy Paris in our London buildings. No good can come out of this; and Paris houses transferred to London would be cold dull things which would never give us pleasure nor satisfaction. At best it would be a second rate Paris. I hope to see our domestic architecture, both in the streets of our towns and in the country, preserving its national character and not falling slavishly under the influence of any foreign school.


This question of nationality is one which touches our life very closely and should in my opinion be brought more prominently than it is before every child in the kingdom as of the very essence of good citizenship. And if the book of our Art is the most trustworthy of the national biographies, we must feel that, to lose our nationality in our Art, can only reflect a similar defect in the national character.

It is a living force in Mr. Ruskin's writings, and the title-page of this journal is a constant reminder of the fact. Saint George is the patron saint of England, his day is on the 23rd of April and it should be honoured by all who value the best traditions of English national character.

The particular value we ascribe to Mr. Ruskin's writing both on Art and on Political Economy may vary in degree. For my part there are many of his statements I can neither agree with nor follow. But the value of his writings as a whole is to me very great. Having read most of them carefully many years ago, I know this, that his teaching of love for your work whatever it may be: of the carrying of it to the highest point of perfection you possibly can for its own sake and not for any sordid reasons, has been the spring of all that is best in the achievements of our countrymen in the past and will so remain to the end of time.

REVIEWS.

Lectures on Modern History. By Lord Acton. London: Macmillan and Co. 1906.

HESE lectures should be read in the light of the Introduction. The Introduction, on first reading we are inclined to consider a too friendly and a too fervid eulogy. This eulogy says so much; and, at first, we think, too much. But this feeling, in our case, at any rate, has been dispelled by a careful perusal of the lectures. They are, indeed, a stirring and suggestive study; at once, forcible in manner and weighty in matter. Their author breathed an unusual atmosphere. His education helped to save him from insular narrowness. His creed endowed him with an unwonted detachment of mind. Natural ability, re-inforced by untiring industry, rendered his intellect a storehouse of knowledge varied and extensive.

His treatment of many of the moot points of history is brief, trenchant, and, in some measure, conclusive. Queen Mary of Scotland cannot, on the evidence now known, be pronounced guilty or innocent of Lord Darnley's death. Madame de Maintenon must not, without question, be made responsible for the main share in the Revocation of the Edict of Nantes. The belief in the Man in the Iron Mask grew up on a verbal misunderstanding: there never was actually such a person. Louis XIV. never uttered the sentence, "l'état c'est moi," though he may have acted in the spirit of the words.

Lord Acton arrests attention by paradox and trenchancy of style, and also by severity of judgment. Speaking of Cromwell's faith in the intervention of Providence on his behalf, he says, "There is not a more perilous or immoral habit of mind than the sanctifying of success." This austere attitude towards historic

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characters he had already in his Inaugural Lecture at Cambridge recommended in striking language to his listeners there :—

“I exhort you never to debase the moral currency or to lower the standard of rectitude, but to try others by the final maxim that governs your own lives, and to suffer no man and no cause to escape the undying penalty which history has the power to inflict on wrong.”

And certainly Lord Acton does not hesitate to bring the great historic figures of the Past before the bar of ethical judgment. Among historians, indeed, he is a kind of incarnate conscience. Thus, referring to one expression of opinion by Paul Sarpi, he says abruptly, “We cannot take our history out of Newgate.” Our own philosopher, Hobbes, “denied the rights, and even the existence of conscience.” In the matters of the murder of De Witt and the Massacre of Glencoe, Macaulay’s hero, William of Orange, is subjected to the lash of righteous indignation.

We cannot help observing that in this respect Lord Acton’s own Lectures are much more interesting than the Cambridge History, of which he was the prime projector. Both Lectures and History are largely concerned with movements. But in the former men as agents in these movements come before us in a kind of stately procession; in the latter the share allowed them is very small. The learned professor, we recognise with gratitude, does not permit the historian to absorb the man. He spoke in his Inaugural Address of his favourite study as “giving the gift of historical thinking, which is better than historical learning.” This volume of Lectures is singularly stimulative of “historical thinking.”

A.J.S.

Frederic York Powell. By Oliver Elton. Oxford University Press. 1906. 2 vols. (I. Life and Letters. II. Writings). 21s. net.

FREDERIC Powell "did" (as it is called) so little, spending always and being spent, that he can hardly be remembered by a large posterity: though his memory will be all the more cherished by those many to whom he gave the richest gifts of friendship. The spirit of such a man may sometimes be kept alight by a good biography. We are very fortunate in this case. Professor Elton's is one of the best biographies we have seen for a long time. It has great candour and tact in the handling, and real distinction in style. The writing of it must have been a difficult task. Mr. Elton has shown us how frank Powell really was, and has been very frank himself "not expecting," as he says, "to be misunderstood." Those who used to meet in Powell's rooms wondered at the queer variety of the men who seemed to share his intimacy. Probably many of them would have had rather a shock if they had met the Powell whom others of the company knew: possibly some of them will feel this in reading Professor Elton's book. But of him they all had their share: he never forgot what subjects they were interested in. If they were shy and gauche, the hearty welcome and bright laugh, the almost careless hospitality, the little chances of conversational distinction he found for them, soon set them at ease. Oxford is a place where legends grow fast, and stories clustered round the picturesque figure of the professor who looked like a sea captain, and was equally famous for the strength of his language and the weakness of his lectures. Those who were privileged to know him will never lose the warmth they felt from "the great hearty laugh, the firm grip of the hand, the speedy, sanguine, and

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buoyant brain, so wonderfully charged and yet so great and hospitable, the stores of sympathy and fun and active helpfulness." Very many will remember the eagerness with which he, who seemed to have surveyed the whole field, urged them to work at some neglected subject. Mr. Elton says that

his profession in life was the encouragement of the right man in his predestined task.

"He lived in his friendships" is the verdict of friend after friend.

I have had good friends, I have met men I am proud to think about, and if they have cared for me half as much as I have cared for them, I have not been badly loved . . . The hours I have passed with them were sunny and unclouded.


That was his secret. "You felt happy and at home in so much strength, so much affection." Even in the wide field of his knowledge it was remarkable how his learning clung to his friendships. Mr. J. B. Yeats says:—

York Powell was human nature itself. "Bother intellect" he would say. This was his value: he was human nature with the gates of knowledge wide open. He knew all languages and literatures and schools of painting, and the whole region was traversed for him by one or two personal affections.

His pupils noticed a peculiar personal intimacy between him and the figures in history: "he talked about them as if they were his father's friends."

He lived his too short life with full and hearty joy, with great tolerance and charity towards evil, with fierce hatred of sham. Professor Elton has shown us all this: we hope his book will be far more widely read than are the lives of most professors of history. For it is a vivid picture—not so much of a scholar, as of a true and simple man of great gifts: the greatest of these was one which he returned with lavish interest, the gift of friendship. The world, which did not know him, is the richer for the picture, just as his friends are for his memory.

The Children's Heroes. Edinburgh: T. C. and E. C. Jack.
15 vols. 1s. 6d. each, cloth; 1s., boards. 1906.

ESSRS. Jack have been the great children's benefactors of the year. They have earned the blessings of the elders too by providing a large variety of books suitable for reading by the bigger children, or to the little ones. Their books have been beautifully printed on good paper; while the illustrations of some, notably the *Child's Life of Jesus* (10s. 6d. net) and *Scotland's Story* (7s. 6d. net) are remarkably good.

The series of *Children's Heroes* demands special notice. Mr. John Lang has chosen heroes to suit many tastes: Livingstone, Captain Cook, Nelson, Chalmers, Raleigh, Drake, Gordon, Lincoln, Clive, Columbus, Stanley, Patteson, Robert the Bruce, Roberts, Joan of Arc. The get-up is very attractive; the type is one of the most beautiful we have seen for a long time; most of the illustrations are very good indeed, though some make too crude concessions to children's native love of bloodshed. So far as we have seen the series, it helps us in a real problem: how to get the right heroes for our eager little hero-worshippers; and harder still, to find a writer who knows the real heroism from the sham, and can tell of it with real and not sham simplicity. This is just what we find in Vautier Golding's *Story of Livingstone*. It tells simply and strongly, with true reverence and humour, the story of a man whom those very qualities made beloved and powerful.

This volume and the *Stanley* (by the same author) are distinguished by beautiful dedication verses, which give us a glad surprise; for their combination of strength, delicacy and music is very rare. We are glad to be allowed to print the proem to *Livingstone*: its concluding verses strike a noble keynote for the series, and reach far beyond it:—

LIGHTS OF LIFE: POEMS.

By VAUTIER GOLDING.

'The dew stands on the dormer panes,
The cross November sun
Has sent the daylight off to bed
Before the night's begun ;

The dull red embers, half aglow,
Are sulking in the grate,
And let the lonely shadows grow
All dark and desolate ;

Shadows of things that go awry,
Or waver to and fro ;
Shadows of playthings bought so dear
And broken long ago ;

Shadows of friends who played till mirth
Grew sad and went in pain :—
Where is the merry light that makes
Old shadows smile again ?

Hark ! Little sandals softly beat
Upon the attic stair,
And truant mischief breathless creeps
With whispered 'Is he there ?'

A story ? 'Tis a fateful task
To fill the open brow :—
Who knows what plans of God depend
On all its garner now ?

Where shall we lead the clambering limbs,
The big blue fearless eyes ?
Down to the gold-mine's narrowing drift,
Or to the widening skies

Where, in the space around the stars,
Are countless worlds astray,
Whose peoples call for pioneers
'To find the safer way ?

Ay, let us tell the generous tale
 Of giants real and bold,
 Who grew so great they would not stoop
 To gather fame and gold ;

But hurled the mountains from our path,
 And drained our quagmires dry,
 And held our foes at bay the while
 They bore our weaklings by ;—

Giants by whose unselfish toil
 Our land was first begun,
 Where good and useful men and maids
 Make merry as they run.

Ah, may you miss the dismal tracks
 That aimless feet have trod,
 And follow where our pioneers
 Make open ways to God.

In a more personal tone, with less inspiration from the subject
 (who was as the moon to Livingstone's sun), is the poem to
Stanley :—

Smile yet again, my sweetheart Joan,
 Ere night and nursie's doom
 Shall leave these orphan'd eyes alone
 To chase the twilight gloom ;

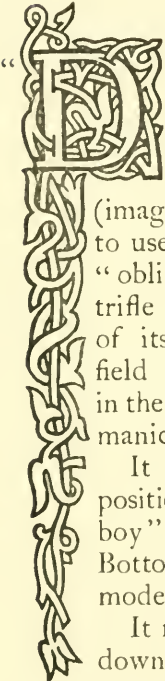
Good night ! Another dawn shall speed
 That we in ardour blest
 May follow brave Uleydi's lead
 And find the hidden West :

And as, with tender lip and chaste
 Beyond this earth's alloy,
 For one brief time you bid me taste
 The dear Madonna's joy,

Lend me your innocence to pray
 The thing her babe has told—
 That though the head be Autumn grey
 The heart be never old.

SAINT GEORGE.

Education and Ethics and other Essays on Educational Subjects.
By Arnold W. Smith, M.A. Birmingham: The Saint George
Press Ltd. 1906.

O you not feel yourselves needlessly limited and dull?" is the question which Mr. H. G. Wells addresses to schoolmasters, and expects practically the whole assembly to hold up their hands in assent. Mr. Arnold W. Smith would not vote with this (imagined) majority. He is neither limited, nor dull, nor, to use another of Mr. Wells' nice derangement of epitaphs, "obliterated." He is perhaps a trifle too expansive, a trifle too fond of lugging in a good story by the scruff of its neck; he will do better work when he limits his field and works it out more thoroughly. But meanwhile in the babel of voices on education, and the profusion of aldermanic, post-prandial platitudes, this little book is refreshing. It traverses a wide field—moral education, discipline, the position of the schoolmaster in fact and fiction, the "human boy" with his diet both material and mental, and finally, as Bottom would say, it "grows to a point" by discussing the modern University.

It raises a whole host of interesting questions and throws down challenges that provoke the dust of controversy, but the essayist passes on with the speed of a motor car and leaves the dust he has raised to settle itself.

"The only sensible way of studying geography is to visit the places for oneself or, in default of this, to look at pictures of them, and its only place in a liberal education is to elucidate the facts of history and, in connexion with geology, to render more interesting the locality in which the student lives. Otherwise it is an exceedingly technical subject pertaining to the military science of tactics. As for the teaching of geography in schools, it should consist of a series of lectures, illustrated with limelight views, on the places visited by the lecturer."—p. 60.

Thus our author dogmatically, and before we have time to

suggest the British Empire and Mr. Mackinder and the futility, not to say danger, of lecturing in a darkened room to the average British Tommy of twelve or thirteen,—the motor car has passed on in the same paragraph to dismiss in a single sentence the question of modern languages and the method of teaching them, leaving our mild deprecations *re* geography in the rear and the dust.

Similarly, in the last sentence of the book we are told that the undergraduate should be able to range about, as inclination leads, from one university to another, keep his terms at one university and take his degree at another and thus gain the advantage of listening to many teachers. In fact, as it would seem, the idea of the *Wanderjahre* is to be brought thoroughly up-to-date; each undergraduate is to have a motor car, attend early morning lecture at Cambridge, noon lecture at Oxford and finish up by eating his dinners in town. Before we have sufficiently recovered from the sensation of novelty and have begun to argue with our author that *esprit de corps*, on which he lays so much stress for the school, must have its place also in the academic stage of education, before we have had time to point out that a partial adoption of this idea in Germany has led to the developments of those noxious negations of true comradeship, the corps or Verbindungen,—time is up, Mr. Author writes down *Finis*, he has whisked out of sight and all that is left for us to do is all that is usually left for the motor car victims, to write (as I am doing) to the papers.

Still there is one question which Mr. Smith has thought out to some purpose, the question which he discusses in the first of these papers which gives it name to the volume. How do children become good? Is it by teaching virtue? Socrates thought virtue could not be taught, Mr. Harrold Johnson thinks it can. Mr. Smith is inclined to agree with Socrates in the matter. Moral education is not a detached compartment of the teaching, it underlies and permeates the whole, the instruction in class as well as the games out of class and the whole atmosphere of the school arrangements; above all, it should come through the personality

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of the teacher; it is, as Mr. Smith says, "drawn naturally and inevitably from the teacher himself."

This is a question of great importance at the present time. Many people, and even education authorities, are bitten with the idea of moral instruction. If they can only see "Truthfulness," "Charity," "Justice," "Reverence," neatly scheduled on a syllabus for instruction, they will feel happy as to the future of English education. Thus does the world, as Pascal says, "pay itself with words." Moral instruction is the easiest thing in the world: one can buy Mr. Gould's book for sixpence and one has the whole apparatus complete. But moral training is another thing altogether, the hardest thing in the world; it entails the sacrifice not of sixpence but of self. "Soul grows," as Carlyle said, "by mysterious contact with soul." It is that contact which the teacher has to find and to intensify; in every possible way he has to lay his soul alongside the soul of his pupils. It is, as Plato said, "a matter of practice"; virtue must be learned by doing virtuous things until the virtuous habit is formed and no one can gauge the patience that may be necessary to inculcate that habit. The child's mind grows very slowly to the consciousness of the deep things of life; the moral sense is the last to be evolved. One can help that growth but one must not unduly hasten it; precocity in moral development is as wrong as precocity in other matters and more dangerous. Our greatest educational mistakes in the past have been in forcing adult notions upon adolescent minds, it will be a sad thing if our experience with Latin and Chemistry has not taught us to avoid the same mistake with morals. It will be still sadder if we cheapen the great, divine ideas of Chastity, Reverence, Justice, Truth and Love by pawing round them in set lessons with moralising à la Polonius, setting them out glibly and plausibly on our schemes of work, and then asking with the Moral Instruction League: "As we have all these virtues already taught in the School, what need is there of Religion? Swallow our pill and, behold, your controversies are at an end."

J. L. PATON.

English Illustration, 1857-1870. By Gleeson White. London: Archibald Constable & Co. 1906.

ANY will be pleased to welcome a second edition of Mr. Gleeson White's most valuable work on English Illustration in the "sixties." It is certainly a book that every English lover of Art should have on his shelves, a standing testimony to the magnificent work done in this country in a field sometimes overlooked.

The death of Mr. Gleeson White, in 1898, was a severe blow to the English world of Art and *belles lettres*. Few men living, if any, knew more than he did about the different processes of art, few had a wider and none a more generous sympathy with the work of his day in all its varying phases. Mr. White was essentially a modern of the moderns, and, despite the range of his sympathy, he preserved a level-headed power of sober judgment. Like Robert Browning he possessed the secret of admiring what was good in a man or his work even when that was hidden amid unpleasing accompaniments. His personal charm was unsurpassed, and was accompanied by that subtle suavity of manner that produces the feeling that one's own companionship is just the one thing desired at the time. Even when busy and overworked he was always ready to give with real pleasure an absolutely genuine welcome to those who sought his aid or advice. The number of those who owe their start upon the ladder of progress to Mr. White's keen discernment and unfailing kindness must be very considerable. It might be described as a hobby of his to look out for unrecognized power and then assist it to success,—a useful hobby that deserves to have imitators. The modern claim to assistance is founded on the lack of ability; the man of ability can trust to his own powers to sink or swim, and generally does the former, real ability being essentially opposed to "push."

It was not however only the rising generation whom Mr. White benefited in this way, although that was perhaps the most prominent

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characteristic, but men of other lands or other times, the forgotten worthies of the past, shared also in the gifts from his hands. To some extent we may even consider the illustrators of the "sixties" in this category. In spite of the writings of Mr. Pennell and others, the names of Small, Boyd Houghton, Lawson, or even Sandys, are quite unknown to the average educated man. It is only in more or less definitely artistic circles that these names are household words.

Yet the English illustration of the "sixties" is one of the most remarkable phases of art in this country, a brilliant epoch standing out in marked contrast to that which preceded it. Mr. White's strictures upon the work of Cruickshank and his school of illustration are but too well deserved. No one denies the cleverness of Cruickshank or Hablot Browne, but it was a cleverness totally misapplied, and the work would never have been tolerated by a people with any true sense of the beautiful or even of what is congruous. Even John Leech is not free from gross exaggeration and extreme vulgarity, which do not constitute humour, as some suppose, and are as far removed from true artistic feeling as anything is possible to be.

It is perhaps difficult to fix upon any definite moment as the starting point of the great epoch of English illustration, but perhaps the appearance of Allingham's "Music Master" in 1855 may best be taken as the beginning. It contained Rossetti's wonderful design of the "Maids of Elfen Mere," (reproduced opposite page 98,) which had so remarkable an influence upon Burne-Jones as to become the foundation of his style; and to the last we can see Rossetti's slender, graceful maidens of Elfen Mere looking out upon us from Burne-Jones' canvases. In 1857 appeared the famous Moxon Tennyson, which, as Mr. White points out, is now prized solely for the Pre-Raphaelite contributions. One is almost surprised that Mr. White ever gave serious consideration to the Menzel or Rethel theories of origin. Even at that date it is practically certain that both these artists were absolutely unknown

to any of the group. Mr. Pennell wishes to prove that Charles Keene knew Menzel's work as early as 1856, yet in any case this was too late to have influenced the Moxon Tennyson artists. But Holman Hunt's "My Beautiful Lady" was produced in 1849, and already shows a closer similarity to the work of the "sixties" than that work ever showed to the Germans, which latter resemblance, by the way, is after all of a very superficial nature. Although it would be absurd to suppose that the Pre-Raphaelites were the sole influence, there is no doubt that they were the dominant factor. The indebtedness of Sandys, perhaps the greatest of the group, to Rossetti is very obvious. The present writer's statement of its obviousness has been disputed; and, although it will hardly prove how far it is obvious, it is interesting to observe that it has just transpired that Rossetti was finally driven to break off his friendship with Sandys, because Rossetti himself considered the indebtedness to be more than legitimate.

What constitutes the special style of the "sixties," with its dignity, its directness, its strength and poetic simplicity, is a subtlety that Mr. Gleeson White does not discuss. What indeed makes a great master at any age of Art History? Certainly not the unintelligent following of a tradition, nor yet the mere eccentricity that nowadays often passes for originality. These men certainly never sat down to consider—"Now how can I strike out a line for myself?"; still less were they the followers of a master or a school. It is true that the great Art epochs seem to the casual observer to follow one or other of these lines, but in reality this is a most inadequate view. In either case it is the personal striving after beauty, whether the inspiration of the masters of the past or a direct return to nature appears to offer the best guide. But in any case neither the work of the master nor of nature can be more than a means to an end; when it becomes so, we reach an age of decadence, whether the naturalistic decadence of Romano Hellenic work, or the decadence of artificiality that the Pre-Raphaelites set themselves to oppose.

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The illustrations in Mr. White's book give an exceedingly fair idea of the power of design and composition. Sometimes it seems as though better examples could have been chosen, but no two men would choose alike. For instance, Mr. Small's "Lilies" in the 1866 *Good Words*, or his "Miss Peyton on horseback" in the *Argosy* of the same year, represent the power of that artist better than the examples here given. Mr. Whistler's "The Trial Sermon" in the 1862 *Good Words* attains to a strength of drawing and appreciation of tone combined with poetic beauty that is hardly equalled by any of these. With regard to line and tone the reproductions, whether from clichés or not, are of course inadequate; but the book is intended not as a substitute for the originals but, as its author tells us, as a guide to them; and a more excellent, thorough, admirable, appreciative guide it would be hard to imagine. At the same time the greyness of the majority of the impressions in the present edition is neither necessary nor commendable and points to regrettable carelessness somewhere, which one feels might not have occurred had not the author been dead.

The poetic feeling that inspired most of the artists naturally suffers after the drawing has passed through the ordeal of the engraver's workshop, followed by a process reproduction and then a reprinting. Yet despite all this, such an example as Sandys' "The old Chartist," even as it stands, needs fear no comparison with many an easel picture by a great artist. The suggestively weird grace of J. Lawson's "Ariadne" makes a masterpiece of which any art epoch might be proud. Or if we turn to Fred Walker, who founded his own style upon the best 5th century Hellenic work and then reissued these new coins from the old mint, how wonderful is his power over form and movement! His little "Autumn" is no unworthy counterpart of those breeze-blown draperies of Phigaleia.

One of the most remarkable features of the work of this period is its concentration, a quality that one can hardly expect in the

slap-dash work of to-day. It is no mere crowding of the canvas, although the full field is characteristic of Rossetti, in whom this quality is so marked. There is a good story told of him somewhere, how when a block was sent home an eighth of an inch short, and he was asked why he made so much account of such a trifle, he replied "Why, I could get a whole city in there." But there is the same feeling in Sandys' "Manoli," "The Waiting Time," or "Harold Hurfagr," or again Du Maurier's "Time to dance," which suggests something of the concentration of Michael Angelo, and the composition in these examples could in no wise be termed crowded.

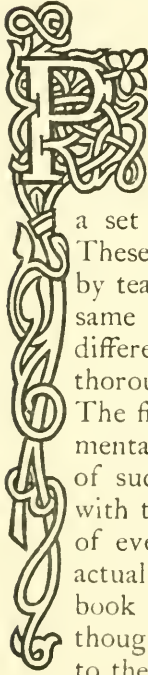
But the student must turn to the book itself, and then with Mr. White as his companion pass on to the originals, which pages of description will never describe.

The publishers have used again Mr. White's own beautiful cover design, the parent of many of our modern book covers: but they have done it a gross injustice in the colours they have chosen. We can quite see that it would be too much to expect gold upon a cheap edition. Nevertheless a light apple green upon white would have preserved most of the delicacy of the original intention. It would also have been well to correct some of the misprints such as those on page 5, line 33, where "nor" should be substituted for "not"; page 48, line 14, "reaping" for "weeping"; page 89, line 21, "on" for "in"; page 105, lines 34 and 35, "those" for "that" and "were" for "was"; page 142, line 11, "artists" for "articles"; page 162, line 36, "less" for "as"; page 105, line 1, delete "as." Some of the corrections intended by the late author, such as supplying the name "A. R. Fairfield" to the block marked "Unknown" between pages 82 and 83, would not have been amiss.

J. B. STOUGHTON HOLBORN.

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Principles and Methods of Teaching. By Professor J. Welton.
London: W. B. Clive. 1906. 4s. 6d.

PROFESSOR Welton's educational work is already well known. The favourable expectations aroused by this knowledge are strengthened by the plan of this book. The general chapters in method define an attitude towards teaching which is illustrated by a set of chapters on the teaching of particular subjects. These chapters are written, not by Professor Welton, but by teachers actually engaged upon their subjects. At the same time there is no lack of unity: "though the pens are different, the doctrine is one." The whole treatment is thoroughly practical: the theoretical basis strong and sound. The first words of the Preface strike straight at a fundamental difficulty in the training of teachers—the difficulty of successfully combining the theory of the lecture-room with the practice of the class-room. "The essential purpose of every book on teaching must be to help teachers in their actual daily work." It is safe to say that Professor Welton's book will do this in an unusual degree, for the more thoughtful and capable at any rate. There are two sides to the difficulty. Many books and masters of method are not sufficiently versed either in general principles or class-room practice. On the other hand the conditions in which the newly trained teacher finds himself are frequently very different from those assumed by the master of method. In both ways progress is visible. The reviewer speaks from experience of the difference made to teachers' daily work by even a little insight into method. This book is strongly to be recommended as a real help to the teacher in getting a grip of the principles of his profession.

NOTES OF THE QUARTER.

RUSSIA.

The Russian trouble is, apparently, as insoluble as ever. As we read the daily accounts of revolution and counter-revolution, it becomes increasingly difficult to catch a glimpse of a possible immediate future in which long-warring elements will hold truce, and stability, even temporary stability, be accomplished. The war between Russia and Japan was, in a very real sense, as nothing compared with this internal conflict; and even sharp and bloody civil war would lead more speedily to regenerating peace. On the greater scale of international or civil war exhaustion of one or other of the combatants (usually of both) is more quickly reached, and a basis for a long cessation of hostilities, if not for active peace, arrived at. But in this quick and ceaseless exchange of crudely organised murder and violence, making, so far as one can see, for no definitely thought-out social and national end, no finality is visible. If carried on long enough, pogrom and field court-martial, bomb-throwing and train-wrecking will be but a lurid and fantastic accompaniment to the normal life of the people. Fierce outbursts of violence are inevitable and excusable at the beginning of such a conflict; but continued indefinitely they become incontrovertible proofs that the warring leaders are incapable of leading,—have, indeed, ceased to lead; and if the people as a whole have not the union and courage necessary to fight their own cause, they have at least the saving grace to be indifferent to those who have ceased to represent it. The Revolutionaries have replied to the irresponsible violence of the Government by equally irresponsible violence. The Government, by its Ukase of a month or two ago, deliberately postponed all attempts at social and governmental reform till it should have put down violence by renewed violence. And matters are still where they were. The period for the elections to the new Duma is,

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however, approaching. It is sufficiently evident that the responsible Government has no real policy of reform; its new law which destroys the ancient communal system of land-holding is not only illegal but doubtless fraught with disaster. It remains for the ill-organised forces of reform to draw themselves together into a strong and unified national body, inspired with a vision and a practical programme of national regeneration and peace.

THE FRENCH CRISIS.

The developments of the controversy over our own theological Education Bills have done more than anything else to give English people some understanding of the State-and-Church crisis in France. The two crises, of course, cannot for a moment be compared save in so far as they both throw light upon one of the most intricate and difficult problems which modern governments have to face. The position in France is very different from the position here. There it is a direct issue between Church and State; here it is an issue between warring churches, or between groups of warring churches, in which the State, as such, plays a minor and almost negligible part. The one crisis has resulted in a complete victory of the State over the Church; the other in a temporary victory of Church over State or, rather, of a section of the Church over the rest of the Church *and* the State. Our position seems curiously Gilbertian;—but politics are generally so.

The French crisis, however, is more than a mere issue of a long and bitter political campaign. It is significant enough as a piece of current politics, but it has a creative futurity about it far beyond that which most parliamentary struggles and decrees present to us. It will doubtless be seen, ere long, that it means a new and higher development of both anti-clericalism and Church.

The purely destructive and revolutionary elements of the anti-church side of the struggle are but the last kick of the materialist scepticism of earlier days ; while the stubborn and uncompromising elements of the clerical opposition are but the self-sung requiem of a passing phase of Catholicism. Both had need of change. We may reasonably look, now, to see anti-clerical and churchman alike mending the error of his ways : finding, in a new tolerance, a wider vision, a readjustment of themselves towards the changing spirit and needs of the time, a larger field for thought and action and even, in due process of time, a firm basis for mutual aid.

THE KAISER AND GERMANY. The condition of Germany must seem as parlous to the Kaiser as does that of his Empire abroad to the majority of his people. The strange, colossal ruins of Rhodesia bid fair to be nothing to the ruins of European Jingoism which South Africa seems destined to make. Ours are still uncovered by time,—are but again laid bare, indeed ; and now all Germany is gazing at the spectacle of its own ruined schemes—and drawing the wisest profit from the saddening sight. We shall shortly be able to define Imperialism as the longest, the most dangerous, and the costliest road towards home reform. It partakes of both attempted race-murder and race-suicide, and the proper treatment of the sufferers, after their resuscitation, is scarcely yet known to political science. Nor need we look to the Kaiser or to Prince Buelow to solve the problem. They are themselves, in fact, the personal embodiment of the problem that has to be solved. They represent, in our day and generation, the continuance and the exaggeration of that materialism and militarism which succeeded to the victories of 1870 and 1871. The present crisis in Germany is but the end of these campaigns ; and the spectacle of regenerated France has had something to do with the quickening of the spirit of the German people. Germany

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has been crushed just as France was crushed, but she will find it infinitely more difficult—and will find it infinitely more costly—to shake off her conqueror. The peculiar position which Germany has so long occupied in European politics would alone give the coming elections a European significance; but they are given a new significance and import from the fact that they will define, more clearly than ever, the relative positions of the old Germany and the new, and that, in defining these, they will foreshadow, again with unusual clearness, something of the probable fortunes of European peace.

LOGIC, RESPECTABILITY AND CANT. The controversy over women's suffrage has been very interesting to the student of human nature; quite apart from the question whether the suffrage would be to the advantage of women or of politics. Most people have found it humorous, though not all are agreed as to where the humour comes in. To our mind the most humorous thing is the indignation expressed at the brawling conduct of certain ladies. The shortness of historical memory on the part of these indignant is very amusing. One would think by their shocked expression that masculine pressure for reform had always been conducted in silk hats which emerged triumphant and scatheless, with their halo undisturbed. Can outraged members of Parliament have forgotten certain scuffles on the floor of the House—a quite successful brawl without the help of a crowd or of police? Parliament has its long and solemn traditions, whether we regard it as the First Club in Europe, or as a Senate of Kings: the public school and 'varsity traditions are strong there. Is it surprising that without these advantages, without the sobering influence of public responsibilities, our sisters should betray a lack of self-restraint?

“Her manners have not that repose
That's bred in man's exalted sphere.”

Lack of logic is urged as woman's disqualification. The accusation may or may not be true, but is absolutely pointless; as the possession of that faculty cannot modestly be claimed as the qualification of all men who vote. A flourishing half-truth is that ridicule kills. A preliminary question has to be settled before this easy method applies: you can prick a bubble not because your tool is sharp, but because the bubble is a bubble. It is obvious that in spite of much boring, ridicule has made less than no impression: it may be the bubble proves solid. Seriously, it is worth recalling that the upward progress of the race is the gradual victory of so-called feminine qualities (though neither sex has a monopoly of the human)—that the so-called masculine qualities are of most use in the lower competitive stages of the struggle for existence. The future is not with the mailed fist, but with "truth, gentleness and justice," with co-operation and self-sacrifice.

A SELECTED BIBLIOGRAPHY OF CHILDHOOD AND ADOLESCENCE.

[NOTE.—This is the eighth portion of a list which for the present will appear quarterly, with a view later to detailed classification for separate publication. It is not proposed to attempt a complete bibliography of the subjects in question, but to submit a selected list of books for the help and guidance of those engaged in education and other work amongst the young, or of students of these subjects.]

GIBB, SPENCER J. THE PROBLEM OF BOY WORK.

London, Wells Gardner, Darton & Co., Ltd. 1906.

This book contains a collection of papers originally contributed to *The Commonwealth*, and they are prefaced by a brief introduction from Canon Scott Holland, who speaks, with justice, of the sanity, courage and insight with which the subject is treated. Mr. Gibb first of all states the problem. The Elementary School boy leaves school at 13 or 14, takes the first job which comes along, only to find, in the majority of cases, that the employment leads him nowhere, but in a few years leaves him stranded, an unskilled worker, who will probably fall lower and lower in the social scale. From a Parliamentary Return issued in 1899 relating to the different classes of employment into which Elementary School children went on leaving school it appears that in London, out of 24,140 boys included in the Return in one year, 10,283 became errand boys, etc., while 4,476 only is the total number returned as having left school to enter skilled trades. The author considers various types of boy work, dealing particularly with school workers, shop errand boys, boy messengers, and newsboys, and he gives particulars of the hours worked, average earnings, and of the work. The story is the same in each case. There is a great and constant demand for boy labour, but the work is without continuity or prospect and ceases when the boy becomes a young man. A suggestive chapter is devoted to the education of a working boy, and here there is much that Mr. Gibb would alter. He does not appear to feel strongly in favour of raising the age of school exemption, but suggests that a compromise might be effected by continuing school supervision beyond the age of school exemption into the earlier years of a boy's working life. He favours a modified form of compulsory attendance at evening schools, and suggests that a boy leaving school under the age of 14

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might be required to attend school in the evenings, and he outlines a scheme of study until the age of 16 or 17. We cordially agree with the objection which Mr. Gibb sees to a general system of compulsory evening schools. Our own view is that before these are tried the age of school exemption must be raised, preferably to 16, certainly to 15, and we wish that Mr. Gibb himself felt more strongly upon this point.

The author presses for the organisation of boy work, commencing with the establishment of Labour Registries in connection with each school or group of schools. The suggestion is made that the school-master should keep a record of the capacities and tendencies of individual boys as revealed to him during the years of schooling. The attempt should then be made, with the co-operation of employers of labour, to get the boys to take up the work for which they are most fitted. The School Registry would differ from the ordinary labour registries. It would be, in the author's own words, the connecting-link between the life of school and the life of work, and its aim would be to supply that lack of deliberate choice which is the secret of so many false steps.

The Problem of Boy Work is a suggestive and stimulating book and is one more sign of the awakening interest in this great subject.

RUSSELL, CHAS. E. B., AND RIGBY, L. M. THE MAKING OF THE CRIMINAL.

London, Macmillan & Co. 1906. 3/6.

This exceedingly able little book may be warmly recommended to all those who are interested in the efforts being made to reduce criminality by capturing and safeguarding the youthful offender.

The writers of this book take as their subject the youth from 16 to 21 years of age, who is too young to incur full criminal responsibility and too old for admission to a reformatory or industrial school. Their object is to show that under the present application of the law, especially the Vagrancy Acts, the treatment of these young offenders is foolish and injurious, and further to suggest and discuss remedies which are already in application in other countries.

The first part of the book is devoted to a very interesting analysis of the causes which lead to early crime and the results which follow under the present system. It may all be summed up very shortly. Under the present system the best advice we could give a boy whose future or character were uncertain, or whose home was bad, would be "Steal young and steal early!" An offence committed young

means the reformatory or industrial school, with every hope of salvation. After 16 years of age there is no such hope. The short term of imprisonment given for sleeping-out or petty theft is worse than useless. It leaves no time for reform, and no supervision is exercised over the released and often embittered offender.

The second half of the book considers remedies both with regard to reformation and supervision. The authors advocate, with regard to the former, a system of Short Detention Schools, or failing that the uniform application of the Borstal system, which is fully described, to all cases of misdemeanour under 21. But these reforms would lose more than half their value without a system of supervision after leaving the prison or home. With regard to this, the authors urge very strongly the need for a well-developed system of probation officers all over the United Kingdom. They describe the working of analogous institutions in Germany and the United States. They have satisfied themselves by experience in Manchester that such a scheme is practicable. Certainly we may agree with them that in England it should be easy to find a sufficient number of philanthropic persons to take these honorary positions, but whether of this number a large percentage would be capable is more doubtful. The authors rightly insist on the importance of taking each case as a separate personality, of great tact and avoidance of cant which invariably alienates the young; they further show that the probation officer must be indefatigable in visiting and writing, and be in touch with all employers of youthful labour, among whom he must select in each case a specially suitable one. Further, he must be strong-minded and inflexible in returning the youth to detention if his behaviour is unsatisfactory. If these are the qualifications, it is no wonder that in Germany voluntary probation officers are frequently inefficient, and that the maintenance of paid officers is regarded in the States as a necessity. Not that the authors' scheme is Utopian; far from it. Only in these, as in all reforms, success depends on the education of the whole nation to regard them in a proper light. There is also an admirable chapter on Children's Courts, and several appendices containing portions of foreign codes bearing on the question, and quotations from authorities on certain topics, *e.g.*, cellular confinement and prison treatment. The book is well worth reading, and all praise is due to the authors for their careful, sympathetic, and scholarly investigation of facts and authorities.

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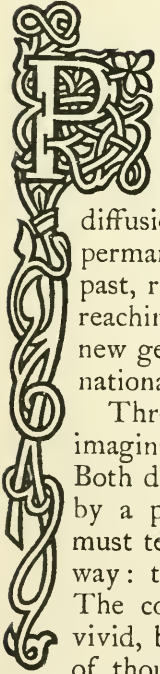
No. 38. Vol. X.

April, 1907.

POETRY AND THE NATION.

By R. WARWICK BOND.

I. NATIONAL FUNCTIONS OF POETRY.

 POETRY is *a mode of national self-expression*. Literature expresses a nation most completely, by its variety of mood and matter; most intimately, by its direct dealing with the heart, mind and conscience from which all action springs; most widely, by its ready diffusion among ourselves and foreign nations; and most permanently, recalling by its unabrogated record the national past, representative by its modern output of the present, and reaching hands to the future by its formative effect on ever new generations of Englishmen. It is the first and best of national voices.

Three forms of it stand out as attempting an ideal, imaginative treatment of life: poetry, novel and drama. Both drama and novel are hampered in their ideal purpose by a predominant narrative and imitative motive. They must tell a story, and that in the most incisive and interesting way: they must reflect life, hold the mirror up to Nature. The conditions of the theatre make drama far the more vivid, but also much the more limited of the two. Beauty of thought and imagination tends to disappear. More and more these are required to express themselves in the action, and

banished from the language: less and less is stage effect a literary matter at all, or the drama a mode of literary expression: and a compression that once tended to strength, is tending now, I think, to superficiality and sketchiness. The novel has far more room, and wider opportunities: so wide, indeed, that it has invaded in turn the provinces of history, philosophy, sociology, theology, satire and poetry. Like Aaron's rod it seems to have turned serpent, and swallowed up its rivals. Hence, in part, its immense popularity. It gives a fuller representation of life than poetry; while it can do certain things far better, for instance, the portrayal of sordid life, of low character and of the comic. Yet its narrative purpose imposes on it something of the limitations of drama. As there, the demand for directness, vividness, fluency, rapidity and ease, tends to rule out certain qualities of expression: the qualities of high thought, imaginative beauty, moral seriousness, close reasoning and pregnant language. If the novel deal too often or too directly with a high range of thought and feeling, if it lose itself in speculation or moralizing, we shall say that it lacks action or movement, that it preaches too much. With some lack of politeness we shall bid the novelist cut his cackle and come to the 'osses. We want to be interested and amused, not taught; and expect our pleasure more from the story than from the language. In novel and play alike, the dominance of dramatic motive, if it lend a more penetrative force, a keener edge, to truth, yet detracts somewhat from its full, subtle, attractive and persuasive statement.

Poetry is left us as the proper vehicle of those higher moods, those richer qualities, which are stinted or denied us elsewhere. Here may the banquet for the imagination be spread lavishly: here we may employ the utmost charm and vigour of words at our command, the richest music of sound, the rarest grace of movement, we can attain. Here, too, we shall be right to pack our thought as close as the joint claims of clarity and beauty will allow: we are not reading at racing-pace here—this is rich almond-cake, prepared with subtle taste and skill, expecting a palate—and

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we will read so as to catch its every delicate flavour. And partly, but not solely, because of this superior command of form and means, there enter into the substance of poetry some things not found elsewhere. Poetry alone may hope to seize the evanescent hues and subtler shades that pass across the sea of thought, to adumbrate matters hardly capable of definite expression, to render those

Fallings from us, vanishings,
Blank misgivings of a creature
Moving about in worlds not realised,
High instincts, before which our mortal nature
Did tremble like a guilty thing surprised—

the burst, as it were, of glorious music through a door that opens but for a moment, the track of a star that flashes through our upper fringe of atmosphere and is gone. Poetry in its highest moods expresses the otherwise inexpressible, and with the maximum beauty and conciseness of expression. To say that it always does this is ridiculous. Given its superior measure of skill and force and beauty, it may perfectly well handle much that is handled by prose. Those other moods and offices are not forbidden it. There is no reason why it should not tell a story, though it will be hampered to some extent by the conditions that limit the story in prose. There is no reason why it should not be used for a play as by the Elizabethans, though we cannot expect from it all the naturalness and verisimilitude of prose-dialogue. In each case poetry will bring its own compensatory qualities; and, written by a master, its appeal to emotion will be far stronger for all who can distinguish the fine in expression from the commonplace. And further, besides its faculty of expressing the otherwise inexpressible, besides its quality of superior beauty and music, poetry possesses the immense advantage of being more memorable; not merely because there is less in amount to remember, not only because its measured cadence and its rhyme-system aid the memory, but because it is more meditated, couched in words chosen for

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their striking quality, and packed close enough to entail in reading that extra care which prints them on the memory. These qualities of form and structure give it a mnemonic advantage over prose even for contemporaries: but for posterity it enjoys a further and special superiority in its substance, as you will easily recognize if you think how large is the proportion of verse in the older literature you happen to know. The Bible apart, you will find it is nearly all poetry: and the reason is that, with whatever large exceptions, prose is the language of the transitory, the current, poetry the language of the permanent, the eternal.

Singling out Poetry, then, from other literary forms, as expressing much otherwise inexpressible, as giving less restricted though more careful and beautiful expression to matters that can also be expressed in prose, as more easily remembered, and of more permanent life, it is important for us to note that its function as a national voice is by no means merely that of a record, a memorial of a mental or material past. It is living and active: it affects the present and the future: it exhorts and warns, it compels and it prevents. Whatever the share of moral purpose in its composition, there is no denying its far-reaching moral *effect*. One of its most important offices is that of stimulating Patriotism; it is one to which it turns from the outset. The earliest poems are tribal lays, celebrating victories in war or the deeds of heroic members of the tribe, or it may be lamenting defeat, and the death of national champions. This is quite inevitable, since fighting is the most active business and pressing interest of all nations in the beginning of their history. Homer, Ossian, Beowulf, Niebelungenlied, Cid poems, *chansons de geste*—it is all about fighting, and must be so; struggle being the immemorial, immutable condition of the life of man, though the form and circumstances of the struggle may receive modification with the advance of the ages. And the effect of this martial poetry is to create a tribal or national spirit, to foster enthusiasm for the hero's family, for the hero's tribe, for the nation which comprises

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many heroes. It affirms Achæan against Trojan, Burgundian against Hun, Briton against Roman or Saxon, Christian against Saracen. Later, as things grow more settled and other interests than fighting assume prominence, other themes are added to this eternal one of conflict; but the martial strain continues. It is perpetuated in the English ballad-poetry, for instance, right down to Stuart times: it is reproduced with constant modification by softer influences, love, art, magic, all through the long series of Arthurian and Carolingian romance, down to Malory's redaction in the *Morte d'Arthur* of 1485 or the Italian *Reali di Francia* before 1420: and the poets of the Renaissance, Ariosto, Tasso and Spenser, and the younger moderns Tennyson, Arnold and William Morris, must needs turn back upon the old-world themes, must thread once more those glimmering laurel-shaded pathways of the Past. Always, it has been said, those who deal with life as a whole look upon it as a conflict or a pilgrimage. In what is to us the model and flower of the latter type, *The Pilgrim's Progress*, there appears still much fighting to be done: and Bunyan's later allegory takes a directly military form, *The Holy War*. So, too, Milton's theme is the war in Heaven, and the war between man and his arch-enemy.

It is impossible to over-rate the effect of all this fighting-poetry in forming national spirit. "Show me the songs of a people," it has been said, "and I will tell you their history": and we do not need the stock instances of Tyrtæus animating the Spartans, of Taillefer chanting the *Chanson de Roland* on the field of Hastings, of the Marseillaise or "Rule Britannia," to confirm us in the belief that the whole temper and spirit of a people may be heightened and transfigured by heroic poetry. You remember how Sir Philip Sidney said "the olde song of Percy and Duglas" was wont to stir his heart like a trumpet, and you remember how nobly he died: possibly he might have died as nobly without *Chevy Chase*, but we have his word for it that that ballad helped to kindle in him heroic fires. And even now, after centuries of

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theological dispute and doubting philosophy, of materializing commerce and dulling toil, there is still many a heart that thrills to the gallant tale of English mettle; to whom the speeches and choruses of *Henry V*, Drayton's ballad on the same theme, "Ye Mariners of England," the battle canto of *Marmion*, Macaulay's *Lays*, and many another burst of heroic music, bring something of cheer and hold fast to the spirit; to whom the names of Crecy and Agincourt, of Trafalgar and Waterloo, of Lucknow and Inkermann, are yet a kind of sacrament, binding to the unblanched front, the stubborn endurance. Never have we had so much stirring and patriotic verse as in the last half-century, with its ringing lines from Tennyson and Browning, from Swinburne and Morris, from Kipling and Newbolt. And it has found a welcome; as though the weary Titan paused in her gigantic task, lifted her labour-dimmed eyes, and smiled to catch the echo of an ancient music. It gives one hope, does this patriotic poetry—hope that we have not yet wholly lost ourselves in the mechanic drudgery of mine and mill and counter, in idle disputation of mouth and pen; that we are still, not politicians, artists, æsthetes, millionaires, —but men!

“Drake he’s in his hammock till the great Armadas come,
(Capten, art tha sleepin’ there below?)
Slung atween the round shot, listenin’ for the drum,
An’ dreamin’ arl the time o’ Plymouth Hoe.
Call him on the deep sea, call him up the Sound,
Call him when ye sail to meet the foe;
Where the old trade’s plyin’ an’ the old flag flyin’
They shall find him ware an’ wakin’, as they found him long ago!”

I fear all this of heroic poetry is not good Radicalism: but it is good Ruskin; and, for many a century yet, good humanity—it saves so much bloodshed!

But Poetry has other and very different functions than its early and perennial one of kindling patriotism. That is merely its political aspect, tending to give us unity and cohesion in our competitive life with other nations. It has a further important office

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as a playground of the national spirit. Does this seem fanciful? I assure you poetic pleasure is a development of the same taste as makes you listen to the preacher or political orator. Those men have learned what force is in skilled words. You think it is merely the subject-matter, or your own religious feeling or interest in politics, that draws you. Nothing of the kind. These have their part: yet the same arguments, the same statements, untouched by the breath of stirring and imaginative language, would leave you cold and bored. Depend upon it the folk who do not care for poetry, have not yet got to close quarters with their own minds: they have faculties of pleasure of which they are unaware. Is it for nothing, think you, that some men choose lives of poverty and contempt in single devotion to this queen of the arts? they started, perhaps, with dreams of wealth and fame; but, when that bubble is pricked, they still go on. Is it for nothing that a pleasure-lover like Herrick exclaims "There's no lust like poetry!"? An acquired taste, doubtless. Not many of us much enjoyed our first taste of beer: few boys, perhaps, are genuinely enthusiastic over their furtive first pipe. Familiarity is the key that will open for us the doors of this House Beautiful: hence the importance now coming to be attached to poetry in schools. It is not merely that what is imprinted on the childish brain enjoys the best chance of survival; but that the liking for measured cadence and fine expression, once won, will never leave them, and may be gratified more cheaply and easily than any other. The fact has obtained explicit official recognition. At the head of the literary curriculum for our Training Colleges it is stated—

"The Board attach the greatest importance to the encouragement among the students of such a liking for good literature as will result in the English classics being regarded not merely as subjects for examination, but as a permanent source of enjoyment."

But combined with Poetry's aim at pleasure is another and higher aim, never obtruded yet never absent from the greatest work, the aim of teaching and inspiring. And the teaching is

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there, for good or ill, even if not intended; the moral element being inseparable from human relations and human thought. Allied as we all feel poetry to be with the highest human instincts,—however feebly reflective at the best of its divine inspiration, however false at the worst to its high calling—it deserves to be considered not merely as a national voice, but in some measure as the national soul and conscience. Not seldom has a great line or passage of verse saved a man at a crisis; heartened him to dare the doubtful throw, or stayed him against the onset of strong temptation. And, crucial moments apart, no sensible person denies the effect of great literature in forming mind and character. To live with well-bred folk is the readiest path to good breeding: to haunt the company, and listen often to the words of those who are mightiest in heart and mind is the surest method of inoculating oneself with some nobility of soul, no matter how the process may be thwarted or annulled by our circumstances or our weakness. Doubtless the influence of the Bible in this direction, both at special moments and in forming character, has been greater than that of secular literature: it is more widely familiar. But there are minds to which religion makes but a weak appeal, and moments when poetry will speak though religion be silent. Matthew Arnold, rightly or wrongly, anticipated a time when the vacancy left in man's heart by the decay of faith would be filled by poetry, which he regarded as the religion of the future. But of course there is no real opposition between them: they overlap, if they do not coincide. Much of the Bible is written as poetry: and in their attempt to define and express the indefinable, in their aspiration toward something higher and better than man,

“The devotion to something afar
From the sphere of our sorrow,”

poetry and religion are at one.

At least I am sure you will admit poetry's importance as a factor in national character, an importance so obvious that Plato you remember was for excluding the poets from his ideal Republic

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altogether because in reproducing the fancies of their early mythology they had helped to diffuse unworthy notions about the Gods. Nor does poetry cease to be national, when it ceases to be political. It is equally the voice of the nation when dealing with the common moral and social relations, of man to man, or of man to God, or portraying the struggle of Will with Circumstance, as when kindling patriotism or rebuking pusillanimity: equally national in

“Oh wad same power the giftie gie us
To see oursel’s as others see us”;

or in

“Nor love thy life, nor hate; but what thou liv’st,
Live well: how long or short permit to Heaven”;

or in

“The wrastling of this world asketh a fall:”

as it is in

“England bound in with the triumphant sea”;

or in

“Is this her voice
And meaning, whom the roar of Hougoumont
Left mightiest of all peoples under heaven?”

It is quite as necessary that we should be well represented on the side of general humanity, as on that of our narrower political interest; nay, more so, as it is more necessary we should deserve our place among the nations, than merely take it. If that place seem to be governed rather by our acts, our material force and wealth, yet these are the result of spiritual causes which have been long in operation, and our history in the future will be mainly the product of what we have thought in the past. As the world ages and its resources become more exactly known, the dominance of mind over matter is ever more assured. We are, it is true, in the hands of Law, of natural law, whether physical or social; of law which we cannot thwart, but whose operation we may learn to

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understand and so to guide and modify. Yet the very name and idea of Law implies to human minds some previous Thought, some antecedent Spirit. Always the spiritual precedes the material. Thought, then, is the important thing, not material force, which is merely its result, its instrument. Exactly as a nation values and cultivates its thought; exactly as it honours the thinker, and the higher thinker above the lower; exactly as it makes the conditions healthful for the life of thought, and the way plain for the diffusion of thought; will be its own ultimate welfare. This is not to deprecate the life of action: thought will be largely useless until applied. But no matter how powerful your engine, how exquisitely organized and fashioned, how beautifully kept from rust and dirt, how admirably adorned to the outward view, it will stand idle and useless if into its hidden womb you do not put the fuel and the fire; if to active humanity you deny or stint the motive power of Thought.

Now other vehicles of thought are hampered in a way that poetry is not: the pulpit by its predominant connexion with the past, by inalterable beliefs and a specialized aspect which leaves much out of account; the stage and the novel by their predominant imitative motive—both are reflective rather than original. Philosophy, indeed, may claim the power of pure thought, but, near as it sometimes soars to heaven, it speaks a language of its own, very difficult to learn, and lacks the grace and attractiveness of poetry. Moreover by its scientific method and purpose it leans more to the literature of knowledge than to that of power: it is rather a discipline for poets than a substitute for poetry. It is to poetry chiefly that we must look for the introduction of new and freshening currents of idea. Mankind, with its immense imitative and its small originating power, is always tending to become stereotyped. This tendency to walk in old ways is an indispensable condition of progress; it alone ensures the stability that gives time for growth; but the opposite tendency, to break away from convention, is of course equally necessary. Now the

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nature and the occupation of the poet place him somewhat apart, make him more of an observer than an actor: he therefore enjoys the greatest immunity from current convention, the best chance of noting defect and of suggesting a remedy. I need only remind you how Chaucer with his ditties and glad songs puts upon his England the stamp of union and fusion rather than of ancient difference: how Spenser pours into the stagnant tide of English thought the impulse of the classical Renaissance, touching us with a new imaginative beauty, a new moral energy: how Wordsworth once more visits a world of dead formulæ and stifling conventions with the free breath of heaven, with a message of temperance and simple duty as the restorers of hope and joy in living. In a word, without a fairly constant supply of fresh poetry we shall lack not merely the best interpretation, but the most powerful restorative force, of our national life, a force that might be more potent in days of popular education than ever before.

II. PRESENT ATTITUDE OF THE NATION TO POETRY—LARGELY ONE OF INDIFFERENCE.

I have said enough of its national importance, as the foster-nurse of patriotism, the source of pleasure, the inspirer of high thought and noble conduct, the suggestor of new attitudes to life. Let us now ask what is our present national attitude thereto? Do we ensure healthful conditions for its production? do we make the way plain for its diffusion?

Here the answer will be twofold and to some extent contradictory, on the one hand as regards the rulers or the bulk of the nation, on the other as regards the poetry of the past or that of the present. Never, I think, was there so clear a recognition among educationists or statesmen of poetry as a vital and formative force. The English Language stands at the head of our Elementary Education Code, with the injunction that "At each stage, recitation of pieces of *literary merit* should be practised." At our Training Colleges a comprehensive programme of literary study is

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always prescribed in connexion with the scheme for history. In the Regulations for Secondary Schools drawn up in 1904 the study of English Language and Literature is an essential condition of recognition by the State. The subject bulks largely in the curricula of our provincial colleges and universities; and even at classical and conservative Oxford a final Honour School in it has at length been founded, and finds much favour, I understand, with the Rhodes scholars. Nor among our population at large is there anything like the crass insensibility of earlier times. We may point to the wide success of the University Extension movement, a success by no means limited to the middle-class. In Yorkshire, Lancashire and the Potteries audiences of miners and mill-hands crowd to hear young men and women discourse on Shelley and Keats, Browning and Tennyson. At our London theatres Shakespeare has long been the most constantly-acted and most paying dramatist: and the cheap reprints with which we are deluged—*Temple Classics*, *World's Classics*, *Everyman's Library* and the like—are proof at least of a widespread desire to possess and examine famous literature; though to buy it is one thing, to study it in earnest quite another. We may fairly say that the reproach of neglect of our heritage from the Past is being removed; and the fact constitutes our best security for the future.

But as regards the other side of the question, the living practice and profession of the art, the answer must be very different. So far from any anxious care for the training, well-being and encouragement of a faculty on which so much depends, our attitude is one of the most limited interest and consumption among the best educated, of dislike and contempt among the Philistine middle-class, and of utter ignorance and indifference among the lower. Now this is surely a very curious phenomenon. We have admittedly produced the finest poetical literature the world ever saw; we fairly recognize its utility to us as a nation; yet we are entirely careless about the preservation and continuity of the art. It is not so with the other and lesser arts. The

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ordinary person, I believe, could name five musicians, ten painters, or a dozen actors, for one living poet. Concerts, exhibitions, are frequent; the actor struts before us night and day; wealth and honours are showered upon many of the practitioners of these sister-arts, and pages of the newspaper devoted to their public and private doings, especially to the actor's: but the poet is one whose name is known only to a few hundreds of all our millions; he has generally to pay for the printing of his work, and when it is printed no one buys it; and any mention of him or his art in the daily press too often takes the form of some cheap scoff at his obscurity, or his unlikeness in feeling and habit to his fellowmen. Latterly, since Arnold, Browning and Tennyson died,* and Swinburne ceased to produce regularly, we embolden ourselves to assert that there are now no poets, on no better ground than that we never hear of any. How *can* we hear of that to which we have resolved to be deaf? Do you not know that the press bends supple knees in obedience to your lightest whim—that no king among his flatterers was ever so immune from the tedious or unwelcome as is King Demos? Long since have his courtiers observed that what pleases and interests that powerful, but somewhat stolid and lethargic monarch, is not high thought and feeling, but the muscles of some human ox, the stalwarts of the cricket or football-field, the odds of the stable and racecourse, the pretty face of some school-girl on the variety-stage, or at best the high-seasoned ragoût called politics. No poets! there must always be poets; the spirit of poetry is immortal. Even the century we are accustomed to cite as least inspired had its true poets, its children of nature, its devotees of the homely life and simple heart, its Thomson, its Gray, its Collins, its Cowper, its Blake, and doubtless many another. A Wordsworth was needed, not to re-create or restore such, but only to remind a stupid world of their continued existence. They were always there—crushed and starving, despairing or maddened, as to-day; while men talked of the

* Arnold, April 15, 1888; Browning, December 12, 1889; Tennyson, October 6, 1892.

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Pretender, or the spinning-jenny, or of sensibility and the Gothic in art, just as they chatter now of Protection or aeroplanes or Impressionism, of the cultivation of the masses and the dearth of poetry.

People say there are no poets: they haven't attempted to test the truth of the assertion; and if there were 500 it wouldn't matter to them, since they wouldn't dream of asking for them at the library, still less of spending a shilling or two to keep them alive—they merely say, dogmatically, there are none. Well, just fifteen years ago* Mr. H. D. Traill drew up a list of sixty-five living poets, exclusive of Lord Tennyson, to which he added eight names a couple of months later: and he said that two or three of his list would have been of first rank in any age of our literature; a round dozen more would at any time of sound taste have been reckoned as of very high eminence; and all the others displayed in greater or less degree a share of the qualities that make major poets, sometimes of thought, more often of feeling, most often of expression, and were to be distinguished from the vast body of mere versemakers, who never display those qualities at all. Since that time many of those seventy-three have left us, twenty at least whose deaths I recollect: but many others, unmentioned by Traill, have come forward. I can give you a clear dozen of these additional names perfectly well-known among men of letters—John Davidson, Francis Thompson, the two Housmans, Laurence Binyon, Henry Newbolt, Stephen Phillips, Bliss Carman, Money Coutts, Norman Gale, Herbert Trench, G. Sturge Moore, Newman Howard—several of them far better known than many in Traill's list; and one could easily add others without at all exhausting the supply. And, further, it is pretty generally acknowledged among critics that the average standard of technical skill is higher now than ever before, not excepting even the Elizabethan period. The standard of inspiration may be less high than then—it is seldom possible to give a satisfying reason for its

* *Nineteenth Century*, January, 1892.

presence or absence: but, remember, in an unfavourable age most that is vouchsafed is probably lost.

It is not the production of poetry that is wrong, but the consumption. There are plenty of poets, and they are doing good work; but there is no public for them. Ruskin will tell you that one half of all effectual value lies in the recipient. Public neglect has made poetry a mere drug in the market, and no publisher can produce a new poet's volume without serious risk of loss. Of a round 7,000 (6,985) new books published in 1906, the number of "Novels, tales and juvenile works" was 2,108, the number of books under the combined heading of "Poetry and the Drama" was only 395.* How many of this small total were little curtain-raisers for the theatre? how many of the genuine volumes of verse were noticed by competent critics; how many enjoyed the smallest sale? how many have you read; and how many novels? how many of those utterly-ignored volumes of verse were the long-meditated work, the finest flower, of minds that could excel easily as novelists, journalists, or politicians, but who preferred to give their best effort to what they knew was highest, though it would bring them neither money nor reputation, and might very probably bring them a pitying contempt?

Doubtless one or two striking exceptions will occur to you. We all know something of the work of Mr. Kipling, most of us are aware of Mr. Phillips, and many of Mr. William Watson. But Mr. Kipling's success is far less that of a poet than of a novelist; Mr. Phillips' is largely that of one who has had the good fortune to recommend himself to our leading theatrical manager; while if we could look into Mr. Watson's private account-books I fear we should find that the pension of (I believe) £200 which he deservedly receives from the Literary Fund bulks much more largely than any receipts he draws from the sale of his charming and accomplished verse. The profits made by other poets,

* *The Publishers' Circular*, January 5, 1907, p. 5.

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save Mr. Swinburne, and perhaps Sir Lewis Morris, are I should imagine quite inconsiderable. With whatever rare exceptions the broad fact remains that for the living custodians of this grand poetical tradition, for those in whose hands to a very large extent lies the seed of this country's future, we have neither sympathy nor shilling. We pay no attention to the poets nor their poetry. We do not care about or want them at all.

My space is far too limited to allow of more than a bare statement of the causes of this extraordinary state of things. They are :—

- (1) the too philological bias of literary studies, whether classical or English, and the neglect in schools of English composition, which would encourage the appreciation of original thought and the taste for choice and vigorous language.
- (2) the very richness of our poetry in the past, which occupies us too exclusively.
- (3) the long life of, and tenure of the laureateship by so justly-famous a poet as Tennyson, which has somewhat prejudiced the effort of younger men with other manners and inspirations.
- (4) the increasing severity of the struggle for life in this old and over-crowded country, diminishing our leisure and destroying our calm.
- (5) the growing materialism of our life, which makes us desire more wealth, and despise what does not conduce to it; and which leads us to demand a coarser and more superficial pleasure than poetry has to offer.
- (6) connected with the two last-named, the development of the novel and the newspaper, supplying hastily-written matter for hasty readers, with a consequent deterioration of taste and incapacitating of our population for thoughtful work that demands some little effort in the reading.

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All these causes are working together against the modern poet ; though the reassuring feature of our study of old literature and of work like Tennyson's and Browning's carries the seeds of remedy in it. It must at least serve to keep poetic taste alive, and may eventually stir us to provide against a possible dearth. To the chances of this last, to the effects of your neglect on the art of poetry, I now turn.

III. EFFECTS OF POPULAR NEGLECT ON THE ART.

The first and chief effect is to drive most of the poets underground ; literally sometimes—Ernest Dowson died in circumstances of extreme distress a year or two ago ; we can form no estimate of the number actually so disposed of, as of course we never hear of them. Probably the strength of the human need for food and shelter prevents these cases from being very numerous : it drives those who should have been poets to other tasks for which they are ill-fitted, and they die as ne'er-do-weels or failures in some other field than that of poetry. Only, I suppose, the most incorrigible cases, who are perhaps the most positive poets, die of it, like Chatterton, directly. The rest decline upon lower forms of literary work, still hoping perhaps, dreaming of a return, till age and suffering have quenched their inspiration. In many cases, no doubt, the world is a gainer by the quietus thus given. There must be a weeding-out of all who have mistaken their vocation, misconstruing a power of appreciation for one of production, thinking to win honour without toil in an art which demands an assiduous practice, or merely led by vanity to essay a task for which they had not even a real inclination. None of these are to be regretted. But we must remember that the distinction of the real endowment is a most difficult thing, especially near the beginning. Every poet must pass through stages of lower skill or feebler power in the effort to make his gift visible : his surroundings, education, character, are all circumstances that may accelerate or retard the flowering of the seed. If you switch him

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off the line on his first unsuccessful effort, you may have stifled a genius: if, like Horace, you cannot tolerate the second- or lower rate, you will hardly get the first-rate at all. Youth, no doubt, is the ideal time, when the imagination is freshest, the spirits most lively, the mind not too much burthened with knowledge, nor clogged with critical formulæ, nor intimidated by outside opinion. On the other hand the art of the young poet is less, his power of thought much less. Arnold writing at thirty-nine, says he intends to "give the next ten years earnestly to poetry. It is my last chance. It is not a bad ten years of one's life if one resolutely uses it, but it is a time in which, if one does not use it, one dries up and becomes prosaic altogether."* No hard and fast line can really be fixed. Cowper, born 1731, did not begin seriously till nearly fifty: the *Olney Hymns* appeared 1779. It is true his is rather a pedestrian Muse: Pegasus seems best manageable by youthful thews. But can one imagine a more unfavourable circumstance than that the poet should be driven to serve a long apprenticeship to prose, or to lose heart and hope in some mechanic round of practical duty? That neither the *Essays in Criticism* (1867), nor his duties as inspector, were able to quench Arnold's faculty, is sufficiently shown by the *New Poems* of 1867, including *Thyrsis*, *St. Brandan*, *Dover Beach*, *A Southern Night*, *Stanzas from the Grande Chartreuse*, and the second *Obermann* poem. Dante and Milton, too, came to their greatest work after years of stormy politics and no little prose-writing. But these were of the very greatest. Not many could have survived such a discipline. Tennyson, you may have noticed, published no prose whatever, save occasional bits in his plays and a brief note or two in his very latest volumes. The effect, whether of neglect or of prose-discipline, on most must be disastrous. Poetry may be the hardest of annuals—it must be, one thinks, to survive the rigours of our climate: but it is only because the seed is widely scattered. The individual seedling is perilously frail, keenly sensitive to early

* *Letters*; Vol. I, p. 142, August 15th, 1861.

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frosts and summer droughts. Arnold himself puts it well in his lines :—

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Youth rambles on life's arid mount,
And strikes the rock and finds the vein,
And brings the water from the fount—
The fount that shall not flow again.

The man mature with labour chops
For the bright stream a channel grand,
And sees not that the sacred drops
Ran off and vanished out of hand.

And then the old man totters nigh,
And feebly rakes among the stones :
The fount is mute, the channel dry ;
And down he lays his weary bones.

Now this apprenticeship to prose or prosaic tasks is just what is entailed on poets in an unpoetic age : they are constrained first to win the ear of the public in some other capacity. How many of them, once started on "chopping the channel grand," ever find the water again? how many, if they could find it, can afford to do so? they have, perhaps, a wife to support, children to educate.

Wordsworth has told us that poetry is as immortal as the heart of man, and its total or final disappearance from this planet seems extremely improbable : but that it might be extinguished, at least for a long period, in some particular overcrowded and overworked country does not appear at all impossible. The danger of this would be decidedly increased if publishing should ever be concentrated in a single hand : it is the present competition among publishers, the need of finding new genius and trying alternative ways, that gives the best literature its chance against the flood of fiction, with its promise of large gains to the publisher. And do not imagine that, poetry destroyed, prose could long survive it. With the cessation of the living art, the study of old poetry would by and bye cease also : and with that would be closed the school that has formed so many great prosemen, would be abolished

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the training in the choice of words, the sculpture of phrase, that made Shakespeare and Drummond, Milton and Dryden, Gray and our own Ruskin such masters in the "other harmony." A slipshod journalese, doubtless, you would still have, good enough perhaps for all you would have to express; but never again that rich and stately utterance, that lucid, cogent and pointed instrument, the prose of poets. The death of poetry would mean the death of form, the extinction of literary art.

The second effect of popular neglect that I shall speak of tends in the same direction of annihilation, though more subtly and less directly. Though poor men are compelled to abandon an art which leads only to starvation, there will still be cultivators of it found among persons of wealth and leisure, men who draw incomes from other professions or from other literary work. But the withdrawal of public interest will leave the art far too much in the hands of the experts, with the consequence of an exaggerated emphasis laid on technique, to the neglect of matter and spirit. No art can afford to cut itself adrift from general opinion: if it does so, it runs the risk of being stifled by the ascendancy of technique, the side most fascinating to artists, because that which distinguishes them from the layman, who shares subject-matter and spirit to some extent with them. Without the stimulus and corrective of public interest, it will gradually relax its hold on truth of substance, and degenerate into a mere game or toy, a trick or sleight of hand, sound without sense, form without meaning. Some touch with uninitiated popular feeling is needed to keep art true to its proper task of interpreting life and nature, not only to artists but to the world. If poetry is still to elevate, comfort and strengthen mankind, it must not lose itself in the mazes of esoteric art; it must continually be compelled to speak in a language that can be understood without too severe a technical training, for which the world lacks leisure; and it must deal with real life, or at least minister to some real need of life. If the public washes its hands of it altogether, this constraint is removed:

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and the pursuit of novelty and originality leads it into false and fantastic moods, or in the direction of mere melodic or metrical effects and experiments, of intricate verbal mosaics and patterns, of highly artificial forms—all laudable, perhaps, as exercises or as ornaments, all deplorable if regarded as the paramount thing or the only thing that matters. The freedom of the romantic school is indeed a freedom of form as well as of spirit ; but once let it forget that spirit and subject is of its essence, and it will fall into a bondage which the heaviest fetters of classicism never imposed. I should be the last to assert the unqualified dominion of public taste over what must ever remain to some extent outside and above it ; but the tether must be there, and the art will gain, like Antæus, renewed vigour from an occasional contact with the ground. The dominance of reason and logic which we associate with the school of Pope was not without its benefit. The dramatic impulse had run to seed, the lyrical had degenerated into the fanciful trifling and bizarre effects of the conceited school. Addison, you remember, deploras the prevalence of highly artificial experiments, the arrangement of verse in a pattern of lengths, the Easter-wings, altars, axes, etc.—appeals to the eye rather than to the mind. To all such tendency the satire and philosophy of Dryden and Pope applied a useful corrective : imagination remained awhile in abeyance, but there were always some to represent it and ultimately it revived.

It would not be difficult to give you instances of an excess of artificiality and technique, and a lack of substance, in the work of living poets ; but I wish to eschew personalities, and I will mention instead one or two other ways in which a lack of the control imposed by intelligent popular interest is injuring literature at the present time. They are all forms of specialization, tending in one way or another to obscure or interfere with spirit and substance, and the absolute appreciation of it. One is external, a matter of *format*, where the mechanical producers of books have been allowed to obtrude their tastes as obstacles between

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the reader and the author *e.g.* the freak of printing at top, bottom, or in the corner, or anywhere but the centre of the page, the rough edges which accumulate dust and lead to the tearing inwards of the leaf, the binding so that one leaf projects far beyond another and delays you in turning over, the banishing of needed notes from the foot of the page to the end of the book where they remain unconsulted. Another is the excessive pre-occupation with style, in prose no less than in verse, which sometimes enables emptiness to pose as wisdom. Where style is too self-conscious, there sense is generally to seek, and truth too often takes holiday. Another is the ascendancy of learned trifling, philological or bibliographical, over simple explanation and strictly literary investigation. I cannot deny the gain in exactness, and I think this period of microscopic toil was bound to come; but I deprecate the substitution of it for illustrative work demanding wider knowledge and larger powers. And lastly, allied with the last, is the tendency Arnold named "the historic fallacy." Intense concentration on the work of some special period, important as origins, important for literary history, tempts men not only to a distorted estimate of the value of that work in itself, but to an unfair depreciation of other periods or of modern work. The great name of Shakespeare and the minute studies he has induced have led us to find extraordinary merits in much slipshod inartistic drama, and in reams of poverty-stricken verse; and the effect of this on the mind of the ordinary person has been to confirm his previous opinion that poetry was an extremely recondite matter which he could never hope to understand and had better waste no time on. All these forms of specialized energy, though useful and necessary, have their harmful side. To correct them we must have recourse to men of wider range, who use the telescope more than the microscope and explore, though distantly, the whole field. Specialization, minute analysis, will be worse than useless if we do not retain the power of synthesis, proportion and grasp.

The sum of these remarks is that we must learn to distrust

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current fashion and opinion. "It was ever yet the trick of our English nation," says Falstaff, "if they have a good thing, to make it too common." Not that a good thing can be too widely diffused; but that what is widely diffused is apt to assume an exaggerated value based on its mere popularity. It will not do to take this test of popularity: the widely popular is what appeals to the average taste, the average mind—that mind which is so far below the best minds among the mass. The spirit of collectivism and conformity to one pattern, that dominates us to-day, raises the average, but never beyond a certain point. It is a spirit of diffusion and distribution, not of fresh acquisition. If we will not stagnate, if we want the advance to continue, we must look elsewhere than to the average; we must allow of, and encourage individuality. There are creative minds in every class and profession; but it is above all the thinkers, the poets, in whom originality, the seed of advance, resides. Now the artist or poet is by nature detached, a non-conformist, impatient of outside interference and control. If you are constantly intruding on his work and looking over his shoulder; if you insist on his thinking your thoughts and preaching your doxy; if you resent his absorption, and try to drag him out to public meetings and dinners and dances, to make him study politics and municipal affairs, and give his time and brains to the public in any of the fashions now approved; you may make another socialist, but you will have lost your poet. Leave him alone: art worth speaking of is not to be had by chattering and gadding about. You want from him something that you haven't got: be tolerant, then, of his unlikeness to yourselves. And, above all, find him some food. It is time we grew ashamed of starving those to whom we owe so much: it is time we understood that what only a very few people like may be many times more valuable and deserving of respect than work that sells in editions of 30,000. Formerly the man of letters was sometimes rescued and given his chance by some nobleman or statesman. We are all glad the days of the private patron are

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over: we do not like to think of our honest rugged Johnson, elbowed by fops and fribbles, and getting nothing for his pains; of our versatile Dryden, eulogizing first Cromwell, and then Charles, Defender of the Faith and of certain ladies. But perhaps even patronage, which gives an opportunity to an Ariosto and a Tasso, a stimulus to a Shakespeare, an attachment to a Goethe; which steadies a madcap Lyly, and saves a meritorious Crabbe; is better than our happy-go-lucky method of leaving poets to sink or swim. An Academy after the French pattern might too much trammel and fetter the English genius; but a wiser Socialism will one day provide against the wanton waste of a power full of salvation and healing for itself. I imagine a Board, composed partly of men of letters, but mainly of men of high cultivation in other professions (Aristotle's *ὁ χρηστὸς*), who will periodically examine poetic work, and pension the deserving and promising, until they obtain a sufficient measure of public support.

Meantime one can only insist on the importance of the art to the future of the community, and entreat for the poet himself the sympathy without which he cannot give us his best. He needs a rare endowment, a severe training; and his function largely disqualifies him for more practical and lucrative functions. Often, no doubt, he is mistaken; usually, perhaps, he lacks the personal qualities that might most readily win us; sometimes he has positive frailties that we justly dislike, but for which our own treatment may be responsible. We must take him with the defects of his qualities, and encourage some from whom we may never get a return. Do not be misled by the idea that genius always comes to the front: there never was a popular belief so inherently improbable, or so little capable of verification. We never hear of half the genius which has worn itself fruitlessly, or dashed itself madly, to death. We can never be sure that our greatest has not lost as much as gained by the pressure of doubt and anguish when faculty, perhaps, was at its best. Let me close with an appeal on behalf of the

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craftsmen of this depressed industry, made in some verses which Mrs. Browning entitled :—

A MUSICAL INSTRUMENT.

What was he doing, the great god Pan,
Down in the reeds by the river ?
Spreading ruin and scattering ban,
Splashing and paddling with hoofs of a goat,
And breaking the golden lilies afloat
With the dragon-fly on the river.
He tore out a reed, the great god Pan,
From the deep cool bed of the river :
The limpid water turbidly ran,
And the broken lilies a-dying lay,
And the dragon-fly had fled away,
Ere he brought it out of the river.
High on the shore sat the great god Pan,
While turbidly flowed the river ;
And hacked and hewed as a great god can,
With his hard bleak steel at the patient reed,
Till there was not a sign of a leaf indeed
To prove it fresh from the river.
He cut it short, did the great god Pan,
(How tall it stood in the river !)
Then drew the pith, like the heart of a man,
Steadily from the outside ring,
And notched the poor dry empty thing
In holes, as he sat by the river.
'This is the way,' laughed the great god Pan,
(Laughed while he sat by the river,)
'The only way, since gods began
To make sweet music, they could succeed.'
Then, dropping his mouth to a hole in the reed,
He blew in power by the river.
Sweet, sweet, sweet, O Pan !
Piercing sweet by the river !
Blinding sweet, O great god Pan !
The sun on the hill forgot to die,
And the lilies revived, and the dragon-fly
Came back to dream on the river.

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Yet half a beast is the great god Pan,
To laugh as he sits by the river,
Making a poet out of a man :
The true gods sigh for the cost and the pain,—
For the reed which grows nevermore again
As a reed with the reeds in the river.

RUSKIN AS AN EDUCATIONALIST.*


By PROFESSOR CHURTON COLLINS.

Education is the reverend and earnest study of nature and man to the glory of God, the better teaching of what is for the future benefit of our country and the good of mankind.

Education briefly is the leading human souls to what is best, and making what is best out of them, and these two objects are always attainable together and by the same means; training which makes men happiest in themselves, also makes them most serviceable to others.

The entire object of true education is to make people not merely do the right thing, but enjoy the right things; not merely industrious, but loving industry; not merely learning, but loving knowledge; not merely pure, but loving purity; not merely just, but hungering and thirsting after justice.

I believe every man in a Christian kingdom ought to be equally well educated. But I would have it education to purpose, stern, practical, irresistible, in bodily habits, in bodily strength and beauty, in all faculties of mind capable of being developed, under the circumstances of the individual, and especially in the technical knowledge of his own business, but yet infinitely various in its effect, directed to make one youth humble, another confident, to tranquillise this mind, to put some spark of ambition into that; now to urge, and now to restrain, and in the doing of all this, considering knowledge as only one out of myriads of means in its hands, or myriads of gifts at its disposal.

OW in these passages you have in epitome Ruskin's educational ideas; and as with Pestalozzi and Froebel his basis is philanthropic, the general end he would attain being to enable a man to live worthy of his manhood and of his species. His views on education are developed and summarised or scattered over all his writings.

The works in which he has principally treated of this subject are *Sesame and Lilies*, *The Stones of Venice*, *A Joy for Ever*, and *Fors Clavigera*.

* A lecture delivered before the Ruskin Society of Birmingham, November 21, 1906.

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Now, being a Radical and comprehensive reformer, he may be said to begin, (or rather in studying him we must begin,) with the arraignment of prevalent theories and systems, now and since he wrote happily modified, but still requiring modifications. Putting it comprehensively, he complained of that rotten and mistaken ideal of the end and aim of life which pervades society. Utilitarianism in the lowest and grossest sense prevailed. "That we had despised literature, we had despised science, and art, and compassion," he complained :

It is not vice, it is selfishness, dullness, that we have to fight against, the unregenerate schoolboy recklessness, only differing from the real schoolboy from its incapacity of being helped, because it acknowledges no master.

In his appendix to *The Stones of Venice* he complains of modern education, first, that

It despises natural history ; secondly, that it despises religion ; and thirdly, that it despises politics. It makes no provision to enlighten youth, and those are the three chief things which an intelligent being should know, namely, where he is, where he is going, and what he had best do under the circumstances.

An educated man, (he says in another place,) is one who has an understanding of his own uses and duties in the world, and further of the general nature of the things existing in the world, and who has trained himself or who has been trained so as to turn to the best account whatever faculties and knowledge he has,—and he complains that education as generally systematised and conducted, does not conduce to these ends.

Now in discussing these theories more in detail we had better begin by his general principles. Education is to be regulated by natural endowment, as the very word implies. It is the development or drawing out of what is latent within, what is fixed by birth. The youth's natural bias is the best guide to the direction of his education, or at any rate especially the direction it should take, and to discover what that bias is, in every individual, is one of the largest duties of the community. We have, as it were, a

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certain quantity of a particular sort of intelligence produced for us by Providence, which we can only make use of by setting it to its own proper work. There are laws which we are to use in putting that to its own proper use, and if we don't do that, there is involved a dead loss to the country of so much energy and capacity. Now on this he deals at length in *A Joy for Ever*, 20th section :—

This bias, should be discovered by a 'school of trial.' Search or discovery schools should be established in every important town. But under no circumstances should education be directed to the vulgar and popular ideal, that ideal which is called 'Advancement in life.' The ideal of the parent who wants education 'which shall keep a good coat on my son's back, which shall enable him to ring with confidence the visitors' bell at double doors, and which shall result ultimately in the establishment of a double bell door to his own house, in a word which shall lead to advancement in life in this particular sense of the word. He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, and whose spirit is a living piece, that the men who have this life only are the true lords and kings of the earth, they and they only. The centre of education should be wholesome and useful work, serviceable labour, serviceable knowledge; there should be the realisation that the ends of life are (1) To live on as little as we can, and (2) Do all the wholesome work we can, and (3) to spend all we can spare doing all the sure good we can; that sure good consisting, first, in feeding people, then dressing people, then lodging, then pleasing people with arts or sciences or any other subject of that kind. And let us not forget that without useful work and employment the religious instincts will be futile and will go hopelessly wrong. The acquisition of mere knowledge is to be altogether subordinated to utility more or less. But the great leading error of modern times, that is obvious to all, is to mistake erudition for education. The idea that education is an amount of planting, whereas the real object of education is to cultivate, not plant. A man, as Ruskin put it, 'is not educated in any sense whatever because he can read Latin or read English or behave himself in a drawing room, but only is educated if he is happy, busy, beneficial, and effective in the world.' Millions of peasants are therefore at this moment better educated than most of those who call themselves gentlemen.

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Now in *A Crown of Wild Olive* we have also an important key passage :—

Education does not mean teaching people to know what they do not. It means teaching them to behave as they do not behave. It does not mean teaching the youth of England the shapes of letters, and the tricks of numbers, and then leaving them to turn their arithmetic to rogucry, and their literature to lust. It is on the contrary training them into the perfect exercise of body and soul by watching, warning, precept, by praise, and above all by example.

We should carefully guard against over pressure and strain in education, for nothing could be more pernicious.

That education should be open to all is as certain as that the sky should be. But as certainly it should be forced on none, and following benevolent Nature should allow our children to take or leave it. Bring the horse and man to the water, and let them drink if, and where, they will. The child who desires education will be bettered by it. The child who dislikes education will only be disgraced by it.

That would find very much acceptance in half the schools in England if you were to say to the children, "Now, my dear boys and girls, you can learn if you like, but if you don't, don't." These are the foolish things this great master sometimes said. He does not make discrimination. Surely the right way to look at the matter is that we cannot be too despotic with a child up to the age of fourteen, and perhaps fourteen-and-half. Then when they begin to specialise, then when they enter the higher domains of education, let their bent and bias lead them on. This would be unsound in dealing with elementary education.

He goes on :

This education should be adapted to the proper dispositions of the child. You should not teach botany to the sons of fishermen, or architecture to shepherds, or the painting of colours, still less printing, to children who throughout the whole career of their life will have little or nothing to write about. True education has respect, first, to the means which are appropriate to the man or attainable by him ; secondly, to the material out of which the man is made. One man is unlike another, and every man is essentially different from every other, so that no training, formal or informal, will ever make two persons alike in thought or in power.

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That is very wide, and the defects under that head have been corrected, possibly in accordance with Ruskin's influence.

In the old days they provided the same education for everybody at the public school. Greek, Latin, scientific instruction, at all—in history, frequently in English literature, all went along the same path. They produced some very fine and beautiful scholars: that they most certainly did; and after all, even in those good old days boys managed to tumble on their feet pretty well. We talk a great deal about education and are very nervous, but boys and girls seem to get along very well. Experience is the best teacher, natural abilities, and experience. However, it is quite right that we should be sound in our theories.

Now, as Ruskin conceived, a fatal influence to education and to the good of humanity itself was competitive examination, and we can easily understand the stern hostility he offered to competitive examination, and indeed to competition in any form and all that is implied in "cram." That has been a great curse to our national education. This mistaken view, the idea that education is the mechanical impartation of what has been mechanically acquired, has been too general, and that has been what education has consisted of, and it is against all that that Ruskin protested. And with his protest there was some little nonsense and gross exaggeration and extravagance. He writes:

The recognition of reading, writing, and arithmetic, the three R's, should have no place in the educational scheme of any of the schools of St. George.

He would not have them taught at all reading, writing or arithmetic. That mechanical work should be done somehow by somebody. They should be taught at home by the parents or by the children teaching each other, because he would teach the elements of music, astronomy, botany, zoology, that others naturally are incapable of teaching them.

That these things may be taught, we cannot be bothered with having to teach the three R's, and the children themselves have no time to spare for three R's.

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This characteristic extravagance has been justly ridiculed, and is to be regretted. What it comes to is that the three R's should be subordinated to more important subjects. It is when we place opposite these sentences in *Sesame and Lilies*—the words in which the writer suggests that “the quiet blade, the nook, and the shore are worth all the schools in Christendom”—the words of Wordsworth, then we see what it really means. We see the extravagance and the reality. He has only put in his own words what Wordsworth has said so perfectly and so absurdly—so absurdly if you look at the surface, so perfectly if you see what Wordsworth really did mean when he said :

One impulse from the vernal wood
Will teach you more of God, of man,
Of moral, evil, and of good,
Than all the sages can.

We can't go into the metaphysics of that.

Let us follow the education operation a little more in detail. Education should begin long before the child can articulate, with the moment it is susceptible of any kind of impression, when it can answer smile with smile, when the only beauty which can appeal to it is the beauty of the gentle human faces around it, the beauty of the fields, the grass, the water, the garden, the window and the stars. In time, pictures of flowers and the best things of heaven and the heavenly things of earth may be useful to it. See, first, that its realities are heavenly. There is a beautiful couplet of Wordsworth describing the faces, the sight of which may be the infant's first step to being educated :

A countenance in which did meet,
Sweet records, promises as sweet.

But you see these faces are not to be procured everywhere, and the beautiful poem in which Wordsworth describes the child's later education shows that he was the father of Ruskin in most of these things. Here is that poem in which Wordsworth describes education.

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Then Nature said—A lovelier flower

On earth was never sown ;
This child I to myself will take,
She shall be mine, and I will make
A lady of my own.

Myself will to my darling be
Both law and impulse : and with me

The girl in rock and plain,
In earth and Heaven, in glade and bower,
Shall feel an overseeing power,
To kindle or restrain.

She shall be sportive as the fawn,
That, wild with glee, across the lawn
Or up the mountain springs ;
And hers shall be the breath and balm,
And hers the silence and the calm
Of mute, insensate things.

The floating clouds their state shall lend
To her ; for her the willow bend,
Nor shall she fail to see,
Even in the motions of the storm,
Grace that shall mould a maiden's form,
By silent sympathy.

The stars of midnight shall be dear
To her ; and she shall lean her ear
In many a secret place
Where rivulets dance their wayward round,
And beauty, born of murmuring sounds,
Shall pass into her face.

And vital feelings of delight
Shall rear her form to stately height,
Her virgin bosom swell.

That is what Ruskin quotes as the sort of education he would give. On nothing does he dwell more graphically than on the critical importance of making the best educational use of those early impressionable days of life. The whole period of youth is essentially a period of formation, edification and instruction. I use these words with all their weighty meaning in taking stock of

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whatever is vital and efficacious. There is not an hour in it but is important, trembling with destiny; not a moment in which one's best and most vital work can ever be done again. To neglect the blow is to strike on cold iron.

As he teaches the immense importance of surroundings and environment in infancy, so does he do through the whole course of education. Schools should be beautifully built. They should if possible be noble structures, castellated, with refined architectural decorations. There should be plenty of beautiful flowers about them and gardens with spacious playgrounds. Children should be taken as much as possible into the fields. Nature should be allowed to exercise its influence on them. They should know what it is to see the sky, to breathe the air of nature, and they will know best of all what it is to behave in it as in the presence of the Father in Heaven.

Of course a great part of this comes from Plato. One of the finest passages in Plato's *Republic* is where he comments on the importance of beautiful surroundings and their esthetic effects. He has a great deal from Plato. But Wordsworth and Sir Thomas More are the chief sources of what he has got of soundness in his views with regard to these subjects.

This is very good, and is more or less his own :—

Special attention should be devoted to the education which comes from the eye, which is often more important than the education which comes from the ear. That as we grow gradually wiser we shall discover at least that the eye is a nobler organ than the ear, and from the eye we must in reality attain or put into the form of energy all the useful information we can have about this world.

The old education used to come to the ear, the eye being entirely neglected in instruction.

Hence the importance of architecture as an educational influence, of sculpture, of pictures and of beautiful surroundings, and thus should history be mainly taught.

All this may be described as the education of taste, and the

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formation of taste, which he admirably defines as the understanding and the preference of the noble thing to the ignoble. Education should consist of the teaching of form, of colour, drawing, painting, and the principles which should guide the esthetic training of the senses and their powers. Esthetic education is obtained from two media : first from the eye, by painting, sculpture and architecture ; second from the ear, through music, dancing and poetry. To this esthetic education he assigns the foremost place, "for without it there can be no high worthiness in nations or men."

Along with this esthetic education, and indeed a part of it and an essential part of it, is moral education. With the Greeks that was indissoluble. The very word means visible and beautiful. To be physically beautiful is honourable and excellent. The word means physical. Ugliness means also ugliness morally, and so essential did they consider beauty that the beautiful and the good went together. Moral education begins by making the educated one clean and obedient. And this must be done thoroughly and at all costs, and with any kind of compulsion that may be necessary.

He does not recognise what is compulsory in moral education, and that moral education consists in making the creature practically serviceable to other creatures according to the nature and extent of its own faculties. Moral education is summed up to be that the creature is made to do its work with delight, and the effect of moral education should be three-fold:—(1) To know themselves and the existing state of things with which they have to do. (2) To be happy in themselves and the existing state of things. They are neither to fear nor to mar what they see around themselves. (3) They are to make themselves and the existing state of things so as to mend themselves and the existing state of things, so far as they are marrable or mendable. Those moral aims should be attained by training schools, and the subject of the teaching should be (*a*) the laws of health and the exercise enjoined by them : to that he attaches the greatest importance ; (*b*) habits

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of gentleness and justice; (c) the calling by which the child is to live.

To all these he would add schools of history, natural history and art. On the teaching of these subjects as well as on the teaching of languages, which he also prescribed, he has many most interesting and valuable suggestions. With regard to languages, he recommends that the child should be grounded in Greek, Latin, French and German, not so much with the aim of speaking them or with a view of speaking them fluently, still less with a view of composing in them, but only that he may approach them for the light they throw on our own land, because, as he well says, "No human being can ever understand thoroughly more things than one." No doubt for the purposes of education it is not necessary that the enormous amount of time required to make one a perfect master of any language should be given. But these languages should be studied because they are the basis, and are necessary if we are to understand our own language.

Now in the study of history special attention should be directed to those leading cities which have been the centres of national life. I believe this idea is original. Historical study should centre round the great cities which have been the centres of great national life. These are Rome, Athens, London, Paris, Florence, Venice. These are the cities of interest and with the history of these cities should run the history of their literatures. He is very capricious about the authors he considers particularly representative of these cities. Athens is represented by Plato. That is a very curious thing to say: not at all correct. Rome by Virgil. That is of course quite correct. London by Shakespeare; Paris by Marmontel. That is funny—why Marmontel, particularly? we must try to find out. Florence by Dante; Venice by Victor Carpaccio.

Then you should give the sciences of botany, geology, zoology, ornithology, the study of each commencing with that of the district in which such child lives. Then there are some very

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interesting remarks as to how these subjects may be best taught. Thus it will be seen that his scheme and theory of education are directed towards vitalising culture with careful and direct reference to spiritual and moral influence and the relation of those subjects to the social life.

Now in his moral system the virtues on which he lays most stress are cleanliness, truthfulness, justice, obedience, temperance, kindness to animals, bravery, compassion and honesty. He also lays great stress on intellectual and social humility, and in inculcating this humility he has a very remarkable passage. He counsels teachers to impress on their pupils, and to enforce on every scholar's heart from the first to the last of his instruction, the irrevocable ordinance that his mental place among men is fixed from the hour he was born, and that by no effort, by no temporary or violent effort, on his part can he train, though he may seriously injure, the faculties which he has; by no manner of effort can he increase them; he cannot add an inch to the stature which was appointed at his birth, and that his best happiness is to consist in the admiration of powers for ever and ever unattainable by him, for words and deeds by him for ever and ever inimitable. That is very analagous to saying to a man, "My good sir, you have an incurable malady, with little but distress and pain before you, but what you have to do is to be thoroughly cheerful and contented."

Well, not less stress does he lay on the duty of reverent admiration. Nothing could be more sternly suppressed; nothing is worse in a man than irreverence, the want of earnestness, flippancy; because those are the things which strike at the root of true life, which lives by admiration, hope and love. "Only as these are well and wisely fixed in dignity of being we shall live." He denounces all attempts on the part of teachers to encourage competition, which he pronounced to be brutal. He would have over the door of every school and over the gate of every college,

Nihil per contentionem neque per inanem gloriam.
(Let nothing be done through strife or vain glory.)

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The only competition he would encourage is beautifully set forth in the *Eagle's Nest*:

I want you to compete not for the praise of what you know but for the praise of what you can give. Compete only in that great school where death is the examiner and God the judge.

Lastly, he would have careful and adequate provision made for teaching in social science and political economy, to correct notions on which he very naturally attaches the greatest importance. These subjects come, of course, later in his scheme, and are more proper to the discipline of adults. But we must not forget the two capital features of his educational theory—the importance he attaches to all those exercises which conduce to bodily health and grace and the importance he attaches to manual labour.

Children should be most carefully trained in gymnastics and be taught to work with their hands, and drawing should be made an essential factor in all early training for that reason. Every school should have a workshop provided, and always a carpenter's shop, and, where it is possible, a potter's shop. There should also be garden and land to cultivate, and children should cultivate both. Manual labour should occupy a portion of every child's time and a portion of every adult's time. You remember that is what Sir Thomas More in *Utopia* also laid stress upon. A portion of every day should be given to manual labour, not only for its physical good but for its moral good. All knowledge accompanied by useful action is less likely to become deceitful, and every habit of useful action must resolve itself into some element of practical manual labour.

We have next to look for the result in their relation to facts and things of life.

Let them build on the foundations laid in youth. Let them study how and why the discipline and habits thus attained and acquired may become fruitful. Let them study what man in society needs: the wants of the poor, the obligations of the rich, the responsibilities and duties of the employer, the requirements and demands of the employee. Let masters and workmen learn to understand themselves and each other. It is not from books or newspapers, from theories and impressions, that the members of Parliament and the Social Legislators can learn to solve problems which are submitted, but from

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familiarity with facts and things as they are. Let him master that knowledge. Let him understand the wants and grievances which he may be called upon to deal with, that he may be called upon to grapple with, to remedy and alleviate. Let every citizen, whatever be his relation with his fellows, spare no pains to acquire this knowledge and form the temper and habits which shall best conduce both to his happiness and usefulness as an individual and to the wellbeing and prosperity, in the true sense of the term, of the community at large.

With regard to Ruskin's scheme of education, one is struck with three things:—

- (1) Its essentially revolutionary character. The complete reaction it marks against the ideal of popular modern legislators. It is this that accounts for its occasional extravagance.
- (2) Its comprehensiveness. It not only includes the whole of life from babyhood to full maturity, but it has an application to every conceivable variety and phase of moral and intellectual activity, covering all that is in man's nature with irresistible educational impressions. It is exhaustive alike in its scope and in the minutely analytical way in which its details are worked out.
- (3) We cannot but be struck with its dignity and nobleness. In its main features it is a recurrence to the Greek ideals, namely, that the object of education is the development of man not in part, and with reference to parts of his nature, but in totality. It includes the whole man, physical, esthetical, moral and political, its aim being the harmonised development and discipline of all those energies which contemplate man not merely in relation to himself as an individual, but in relation to the State. It is Greek also in its complete subordination of vulgar considerations and aims, of things vulgarly mechanical, to the development and culture of man's nobler instincts, capacities and functions.

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It would be difficult to say whether, as the world and society are now constituted, the Ruskinian ideal if adopted in its entirety would be an unmixed benefit and would answer completely all the needs of education. But one thing there can be no doubt about, namely, it would be a happy day if the Ruskin ideal should modify, and very materially modify, our present conceptions of the character and scope of the gravest and most momentous of the duties imposed on every community, namely, the instruction and discipline of its citizens.

There is happily every indication that the system is dying which has all but killed Greek and the classics, and especially the ancient classics; which has degraded the study of literature into the study of philology, the study of history into the study of antiquities; which has perverted and utilised education by making it a thing simply to be mechanically attained by the teacher and mechanically imparted to the pupil. In all teaching represented by certain institutions, such as the London University Examination and the Oxford and Cambridge "locals," as they are called, there is happily an indication that such ghastly conceptions as they represent are rapidly approaching their close. It is clear that this is due to Ruskin and such idealists, as well as the practical efforts of such bodies as the University Extension Society, who are vitalising education, and who only exist in so far as they do so vitalise education. We are at last gradually recognising the Greek ideal of education on which Ruskin has founded his scheme, realising that it must be with education as with philosophy. As Goethe said, "muss geliebt und gelebt werden." It must be vitalised and loved or knowledge can do no good.

AN ITALIAN SCHOOL OF THE 15TH CENTURY.

By CARL HEATH.

IT is always interesting to trace the genesis of great things. Every great movement of mankind is a living source from whence for future generations flow streams of varying magnitude and quality. The early days of the Renaissance in Italy gave rise to an educational experiment which to a large extent fixed the character of the lines on which many a great European Public School, for the last five hundred years, has risen to eminence and produced great men. This experiment, primarily made for the young princes and nobles of Mantua, was the joint effort of the scholarly Humanist Vittorino da Feltre, and of Gian Francesco Gonzaga, the Mantuan ruler in the 15th century. But to appreciate the school which these men founded it is necessary to recall in some degree the social conditions and ideas of which it was so eminently a product. For it stood in a background of the intellectual Renaissance of Italy, and cannot therefore well be disassociated from it. The Renaissance brought it into being, gave it vitality and established its influence.

Education in the Middle Ages, even of the most fortunate, dwelt in a mental world of a meagre and most circumscribed kind. From the point of view of learning the mediæval age was in truth a dark one, during which such of the learning of the classic past as survived dwindled to insignificant proportions. Feudalism, the successive invasions of German tribes, of Franks, of Northmen; the Civil Wars and Crusades; the incessant fighting in every direction *pari passu* with the breaking up of the Eastern and the

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decay of the Western Empire, were not calculated to advance any sort of liberal education. The monasteries it is true provided the young monk with an education of a sort, but if the novice was taught Latin for the purposes of the Church, yet too often the masterpieces of classic literature in the Convent libraries were effaced to make room for some treatise of a Christian Father, and but little value was set on "pagan" manuscripts. The education of the young knight went on other lines, and if he turned to literature of any kind it was to the ballads and sonnets of his day written in Italian, or in soft and liquid Provençal.

But a new epoch was at hand, a new enthusiasm for knowledge and a new conception of the liberally educated man or woman, a conception which obtained organic expression in such schools as that of Vittorino, and which became the basis of public school education for the next five hundred years.

Few epochs in the history of Christendom have an interest for the student equal to that of the Renaissance. And that movement of the 14th and 15th centuries which arose among the Italian States and which we designate by the term Renaissance had nowhere so deep and luminous a growth as in the country of its birth—in that Italy which gave us Dante and Petrarch and Boccaccio, Leonardo da Vinci, Pico della Mirandola and Lorenzo the Magnificent, and which on the one hand inherited the Roman tradition and on the other proved the refuge of the last of the Hellenic scholars.

If we seek for the causes which led to the Renaissance in Italy we shall find that they were many and various. And one of the chief of these was the peculiar political organisation of the Italy of that day—a collection, for the most part, of city states which, by their individuality combined with their comparative proximity to each other, gave rise to a numerous class of persons, sovereigns and secretaries, envoys and courtiers, poets, artists and historians, all alike moved by a constant feeling of rivalry in art, in culture, in eloquence and literary correspondence as well as in more ordinary

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matters of trade and government. A striking example of this is to be seen in the life of such a man as Cosimo de Medici, who while destroying the liberties of Florence extended both his public patronage and his personal interest to every form of intellectual culture and to every branch of the fine arts.

And then Italy could never get away from the majestic past of Rome. Here, if anywhere, the Roman tradition was much more than a mere tradition. Every thoughtful Italian was haunted by the mighty ruins of the great age behind. Even Petrarch was so far carried away by the fantastic idea of a revived Rome that he gave an eager support to the bizarre Revolution of Riensi until it became obvious that the project was hopelessly impossible in the hands of the degenerate Roman people. Nevertheless Learning looked back to the Latin writers and Vergil and Cicero were the text books of culture.

Another factor, and one of the most important, was the fast approaching end of the Eastern Empire before the onslaught of the Ottoman Turk, and with that end the flight of expiring Greece to Italian soil. In the days of Pope Boniface IX came Manuel Chrysoloras, a Byzantine noble, to Venice, charged by the Eastern Emperor with the mission of arousing Christendom to arms against the Turk. The immediate object of this mission was a failure. Italy could not be roused to save Byzantium. Her whole thought and energy were otherwise directed. But with the advent of Chrysoloras arose a wave of intense interest in Greek thought and learning. The Byzantine envoy was known to be the most learned Hellenist of the day, and so desirous were several leading men of liberal thought in Florence to see a revival of the study of Greek literature, that representatives of Florence journeyed to Venice with a request from the Signory that he should fill a chair of Greek studies in the Florentine University at a salary of one hundred and fifty golden florins. In this way began a renewal of the study of Greek ideas and literature at a time when men in Italy were thirsting for such knowledge.

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But perhaps the chief cause of all that led to the Renaissance of culture was the condition of Christianity as exemplified in the spectacle of the Papacy. For in every liberal mind the Papacy stood for every kind of folly and cruelty and superstition and was daily used for the vilest, the most intolerant and most mercenary of uses. Little wonder that men sought for something that would supply a larger ideal, a renewed hope, a breadth and a greatness in life and looked back longingly to the inspiring past of the Latin poets and the Greek philosophers. Learning and Scholarship, Poetry and Eloquence should redeem the sordid brutalities of life, immortality should be found in literature.

Such was the environment in which this school had its birth. Born in 1378, Vittorino da Feltre was the son of one Bruto de' Rambaldoni. As a youth he had to earn a living at the same time that he pursued the studies he desired, but after trying for awhile to teach and to learn alternately and finding the strain too great, he became domestic servant to Pelacane in order to follow that mathematician's lectures at Padua. With the famous John of Ravenna he studied Latin, and rhetoric with Gasparino da Barzizza. He seems to have had an innate genius for teaching and as soon as opportunity allowed he returned to it, opening in Padua a school for youths. Vittorino, one may note, was imbued with a strongly democratic and republican instinct, and in this school, as throughout his life, the only attention he paid to the fact of wealth in connection with his students was to make those with money pay for those without.

Vittorino's moral standard was a high one,—a noticeable thing in that age of licence, and evidenced by the fact that youths of both sexes were readily committed to his care. He so strongly objected to the licence permitted to the Paduan students, that he determined after a short period to remove his school to Venice, and here he remained until that meeting with the Marchese Gian Francesco Gonzaga of Mantua, which determined the rest of his life's career. Francesco Gonzaga was a remarkable member of a

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remarkable family. It was one of those fortunate accidents in life which brought these two men together. The Marchese of Mantua desired to have his children educated in harmony with his own liberal ideas and admiration for the antiquities, the learning and the culture of Greece and Rome. He discovered that Vittorino was a man after his own heart to whom he could entrust the education of his children with an entire confidence. The princely youths, their friends and servants, took up their abode under Vittorino's direction in a large villa or palace surrounded by a broad park and which bore the name of Casa Zojosa or Joyous House. The living at first was magnificent; but it was not long before the master had effected a change, and plain clothes and simple fare replaced luxuriance. Lodovico, the eldest son of the marquis, a lazy and overfed youth, found a new course of life provided for him. Vittorino firmly believed in the beneficial effect on growing boys of plenty of vigorous and outdoor exercise. Every youth in the school must take part in wrestling and fencing, in jumping and running, in hunting and fishing, in dancing and swimming and singing. The renown of the school soon spread, and lads from all the Courts of Europe sought admission.

Vittorino maintained both his high moral standard and his democratic method. Whatever the society of the age might admit in coarse and brutal habits, they found no tolerance from him. Swearing, obscene remarks and quarrelling were severely punished. Lying he abhorred, and those students who continued to indulge in any of these vices were simply expelled. And although this school was founded for the princes of Mantua, Vittorino admitted all who were likely to prove worthy, and sixty poor youths were maintained at his own expense.

In carrying on what soon became a really large public school, Vittorino obtained the assistance of a small army of mathematicians, grammarians, logicians, painters, musicians, together with swimming, fencing and riding masters. Teaching the classic authors to the chief classes himself, his method appears to have

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been a simple one. He would read the author aloud, explaining both grammar and matter as he went along. He would then make his pupils read, correcting their pronunciation. He had a great feeling for style, and to obtain a true sense of this insisted on much learning by heart and constant repetition. Vergil and Cicero, Homer and Demosthenes he regarded as the supreme masters of expression, and the boys were at first confined to these authors. Taste and style were thus eminently cultivated. One of the young princes, we are told, was able to recite some two hundred verses of his own at the age of fourteen, and the afterward famous Princess Cecilia wrote elegant Greek at ten!

Vittorino's school was thus a remarkable one for the age. The study of Greek and Latin literature, of philosophy and of mathematics, was interspersed with music and singing, with wrestling matches, with swimming, riding and dancing, so that the name of the school was a truly deserved one—Casa Zojosa the Joyous House.

Vittorino was a man of small stature, quick and lively by nature, a gifted scholar and a gifted organiser,—one of those men who seem marked for the establishment of a great school. But he was more than this. He was a man of noble and generous mind. Hating vice in an age when every form of sensual vice was rampant, enforcing as a schoolmaster a high ideal of plain living and high thinking, indifferent to all distinctions save those of worth, of earnest seeking for knowledge, of high character and generosity, he was himself generous to a fault. When he died in 1446, after twenty-two years at Casa Zojosa, his sixty poor scholars and his many other generousities had exhausted his purse. There was not enough left to pay for his funeral. Of him it may truly be said, he was a man wholly untouched by any of the evils of the age to which he belonged,—“an Israelite indeed, in whom was no guile.” Gian Francesco Gonzaga's name is justly associated with that of Vittorino da Feltre. No pettiness of character, no listening to the slanders of enemies, (and amongst the Mantuan


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nobles there were not a few who bore Vittorino a grudge for turning their sons from his doors,) no lack of liberality and no ungenerous interference ever sullied his relationship with the man in whom he so wisely placed his confidence. Without so liberal a patron and warm a friend it may be doubted if Vittorino's work would ever have come to fruition and this unique centre have been created in an age, which, if it brought great liberty, brought also unbounded licence.

NOTE.—A reference may here be made to Professor Woodward's admirable studies in Renaissance Education :—*Vittorino da Feltre and other Humanist Educators* and *Studies in Education during the age of the Renaissance*, issued since the above paper was written.

RUSKIN AS AN INTERPRETER OF THE BIBLE.

By W. T. PORTER.

 O a woman of such simple and sincere religious spirit as was Ruskin's mother it was natural that the book which contained for her all religious law should have an important place in the education of her son; and we are therefore not surprised that Ruskin was compelled in his very early years to read the Bible "every syllable through, aloud, hard names and all, about once a year." This—as has often been remarked—formed in him not only a pure taste in literature, but that habit of accuracy in the use of words which in later life he turned to such effective use, moulding the English language into forms in which fluency and passion combine to yield the poetic prose of which he is the acknowledged master.

Though Ruskin's mother was disappointed as to the actual manner of the fulfilment of her wishes,—for she hoped that her son would be a clergyman, perhaps a bishop,—yet, in a far deeper sense than she understood it, her offering of him to God was accepted, and she was honoured by being entrusted with the first preparation of Ruskin for his mission among men. That mission was not to be confined within the narrow walls of a church, but was to extend throughout the great world of spiritual thought which embraces all the churches; it was not to be limited by the intellectual bonds of a dogmatic creed, but was to be a power for righteousness, producing helpful deeds in honest human beings of all creeds, and of none.

And so Ruskin never became a bishop. He became, instead, a formidable critic of bishops, and, indeed, a wholesome teacher of

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bishops, and we may reasonably hope that in the latter capacity he was not altogether despised by the Lords spiritual. Differing deeply and widely from the official custodians of England's religion, it is not to be expected that he would agree with them in their attitude towards the great Book which all alike regard as the basis of their theology. His reverence for the Book is different; his criticism of it different; his interpretation of it different.

To him the most reverent use of it is the most familiar, and instead of reserving it for respectful repetition on ceremonial occasions he would have its words "made the ground of every argument, and the test of every action." With him there is no "religious" as distinct from "secular." Religion that does not dominate the secular is vain; the secular that does not own religion is paralysed. He applies the word "holy" to the tavern as well as to the church; affirms that God has His altar on the hearth of the humblest dwelling as well as at the east end of the noblest cathedral; and pleads for permission for the poor market woman to lay her basket down "on the very steps of the altar, and receive thereat so much of help and hope as may serve her for the day's work."

And his criticism of it is no less different. He denies its verbal infallibility and miraculous origin, and deems it a grave heresy "to call any book, or collection of books, the 'Word of God.'" He was conscious of its defects, and would not be false to his learning by adopting any method of concealment in regard to them; but he was also familiar with its excellencies, and yielded to no one—least of all to the bibliolater—in devotion to its noble teaching and divine revelation. His books are full of references to it and of appeals founded on it; and in this there is nothing inconsistent, for the Bible is as sacred to those who reverently deny its infallibility as to those who reverently affirm it, and its power depends in no wise upon the literary opinion held concerning it.

His interpretation of it too, we have said, is different. He

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does not attempt to harmonize an ambiguous prophecy with a fulfilment of doubtful authenticity; nor, like the preacher in Browning's *Christmas-Eve*, to prove the doctrine of the Trinity from the dream of Pharaoh's Baker. To him the distinctive characteristic of the Hebrew Prophet is that of preacher of righteousness and defender of the poor, the foretelling of things to come being but a minor gift, shared by the seers among the faithful nations of all ages.

He did not bend in idolatrous worship over ancient manuscripts and patristic lore: he held that the human soul is the only book to read about God in.

"No other book, nor fragment of book, than that," he says, "will you ever find; no velvet-bound missal nor frankincensed manuscript; nothing hieroglyphic nor cuneiform; papyrus and pyramid are alike silent on this matter; nothing in the clouds above nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God written, in that is the promise of God revealed."—*Modern Painters*.

It will help us to a right understanding of Ruskin's judgment of the value of the Bible if we survey briefly—under his guidance—the position it occupies in the minds of its diversely devout adherents and variously gifted students. He says (*Time and Tide*):

"All the theories possible to theological disputants respecting the Bible are resolvable into four, and four only.

"(1) The first is that of the comparatively illiterate modern religious world, namely, that every word of the book known to them as 'The Bible' was dictated by the Supreme Being, and is in every syllable of it His 'Word.'

"This theory is of course tenable, though honestly, yet by no ordinarily well-educated person.

"(2) The second theory is, that although admitting verbal error, the substance of the whole collection of books called the Bible is absolutely true, and furnished to man by Divine inspiration of the speakers and writers of it; and that every one who honestly and prayerfully seeks for such truth in it as is necessary for salvation, will infallibly find it there.

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"This theory is that held by most of our own good and upright clergymen, and the better class of the professedly religious laity.

"(3) The third theory is that the group of books which we call the Bible were neither written nor collected under any Divine guidance, securing them from substantial error; and that they contain, like all other human writings, false statements mixed with true, and erring thoughts mixed with just thoughts; but that they nevertheless relate, on the whole, faithfully, the dealings of the one God with the first races of men, and His dealings with them in aftertime through Christ; that they record true miracles, and bear true witness to the resurrection of the dead, and the life of the world to come.

"This is a theory held by many of the active leaders of modern thought in England.

"(4) The fourth, and last possible theory, is that the mass of religious scriptures contains merely the best efforts which we hitherto know to have been made by any of the races of men towards the discovery of some relations with the spiritual world; that they are only trustworthy as expressions of the enthusiastic visions or beliefs of earnest men oppressed by the world's darkness, and have no more authoritative claim on our faith than the religious speculations and histories of the Egyptians, Greeks, Persians, and Indians; but are, in common with all these, to be reverently studied, as containing the best wisdom which human intellect, earnestly seeking for help from God, has hitherto been able to gather between birth and death.

"This has been for the last half century the theory of the leading scholars and thinkers of Europe."

The forty years that have passed away since these words were written have seen this last theory accepted by many deeply religious minds who have welcomed the light diffused by the leading scholars and thinkers, and the Bible has become to them a more powerful book than ever it was before. It is now more generally understood to teach wisdom not contrary to the wisdom of other venerable books, but in harmony with it; to radiate a light not only to a peculiar people as a pillar of fire, but to the faithful of all nations as the Sun of Righteousness; to reveal a God not tribal and jealous, but universal and paternal. Its separate books, in the order in which they are at present associated, furnish a revelation of the Deity increasing in tenderness and power with

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the increasing capacity of the yearning human soul for comprehending Him, and the earnest student cannot fail to observe the gradual growth, in credibility as well as in grandeur, of man's conception of God from the Pentateuch to the Gospels.

But Ruskin does not regard the thunder of Sinai with less awe because of the calm peace of the mountain upon which a better sermon was preached; he does not value the ten commandments less because he feels the spiritual superiority of the beatitudes; nor does he reverence Moses less because in Jesus he acknowledges a greater than Moses.

And his attitude towards the great books of nations other than the Jews is similar to that he adopts towards the pre-Christian books of the Bible. He does not think less of the wisdom of Socrates because it was not included in the Bible with that of his contemporary, Malachi; he recognizes with loving gratitude the wisdom of all great thinkers of the past, who, searching after God, have added "some small white stone" to the "high storied temple" of truth.

St. Paul appreciated the wisdom of the Greek poets; Michael Angelo (as Ruskin points out) gave to the Greek sibyls places equal to those of the Hebrew prophets on the roof of the Sistine Chapel; Raphael wrote "under the throne of the Apostolic power, the harmony of the angelic teaching from the rocks of Sinai and Delphi"; and Ruskin himself wrote, with profound reverence to both, the harmony between Athena, the spirit of life to the Greek, and that other spirit "whom we also, holding for the universal power of life, are forbidden, at our worst peril, to quench or to grieve."

Ruskin regards the Bible as a collection of holy scriptures having relation to other holy scriptures; he compares and harmonizes it with them; he elucidates its obscure passages and re-translates its dubious ones; and makes the book increasingly valuable as a "precious word revelation," pressing its pleadings on those who trust it.

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His interpretation of the Bible is in the highest sense religious, not theological. He teaches duty, not divinity. He had little interest in the Pauline doctrine of faith, but an intense interest in the Pauline doctrine of love. His great desire was to realize in practical life Christ's revelation of God as Father and God as love. He himself loved his fellows with an ardent, unselfish love, and throughout all his books there is a moral fervour and a human sympathy which elevate the specific subject into the atmosphere of religion. With him the final test of all art and science is their serviceableness to man, in providing for his body pure air and water, wholesome food and proper clothing, and for his soul pure emotions and desires, wholesome thoughts and right aspirations.

No one has examined the phenomena of the material world with greater patience and thoroughness than he has; and the deep significance which in his analysis of typical beauty he has shown to exist in the various manifestations of the power of nature, he finds the great nature lovers of the Bible were familiar with.

In the 36th Psalm, for example, there are these words:—"Thy righteousness is like the great mountains: Thy judgments are a great deep." We are all familiar with the words; many of us perhaps too familiar with them ever to think of their meaning. But Ruskin examines, not the words, but the things they represent—the mountains and the deep, God's righteousness and judgments—and finds that the writer of the words had learned in the quiet of a shepherd's life not merely to express himself poetically, but to observe accurately.

The harmony of the mind of Ruskin with that of the psalmist in the interpretation of God's wisdom as revealed in material nature, is the result of their both having formed the habit of observing reverently, amid scenes of unpolluted beauty, the daily handiwork of God. David considered the heavens as the work of His fingers, and the moon and stars as of His ordaining. Ruskin accustomed himself to the "exulting, reverent and grateful perception of the Beautiful as a Gift of God," and in

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obedience to the command of Christ to consider the lilies, he set himself to consider, not the words, but the lilies.

The same sources of inspiration were available to both David and Ruskin, and on the quiet hill slope or beside the still waters that both loved so well, both heard the voice of God revealing to them the meaning of the symbols He daily creates in characters of constant, yet constantly-changing, beauty.

Ruskin's penetrative power enabled him to read the more obscure meanings of natural phenomena, and his interpretation of the Bible depends upon his interpretation of the aspects of nature therein referred to. He *explains* the Bible by *interpreting* the phenomena. David's interpretation is given in a few glowing words, and is unsupported by argument. He states briefly the final truth he has discovered by the combined exercise of the theoretic and the imaginative faculties. Ruskin makes an exhaustive analysis of the aspects of nature upon which the Bible writer bases his truth, confirms it from observation of God's revelation in his own day, and finds that every detail, examined with scientific accuracy, supports the psalmist's interpretation.

There is another use, very frequent in the Bible, of natural objects for purposes of symbolism, as illustrated in the visions of the prophets. These visions are generally believed, rightly or wrongly, to have been shown to the prophets when they were in a rapt state; to be quite independent of intellectual activity; and to be possible only when the theoretic and the imaginative faculties are lulled to rest by supernal contemplation, and the soul assumes a condition of passive receptivity. Such visions are necessarily very difficult of interpretation, and require for their absolutely accurate exposition a spirit similar to that to which they were communicated.

While therefore it can be affirmed with confidence that Ruskin's interpretation of symbolism created by the operation of the imagination upon objects within the compass of his own observation is undoubtedly right, it cannot be affirmed with equal

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certainty that such an interpretation as that of the vision of Ezekiel in the third volume of *Modern Painters* is the only possible or only right one.

But whether or not the line of flax means Love and the measuring reed Humility; whether or not the vision is intended to convey those momentous meanings that Ruskin finds in it—meanings which can only be extricated by the most laborious search—it is at least certain that the meaning discovered by Ruskin is *one* of the right interpretations; an interpretation full of significance and power; a reverent translation of a Biblical mystery into an important lesson in the conduct of life.

And it is in the application of the teaching of the Bible to the problems of Human Life that Ruskin's treatment of it reaches its highest importance. Biblical mysteries may remain mysteries for ever, even to the learned; but Bible precepts are so plain as to be easily understood, even by the simple. It is precisely these plain precepts that gives the Book its supreme position as a help and guide in life.

The right devotion to the Bible is, according to Ruskin, to do what in no doubtful language it commands, instead of to speculate as to what its doubtful language may possibly mean. Granting that it reveals the will of God, the only wise course is to obey it, and—"if any man will do His will he shall know of the doctrine." It is this obedience by which the Bible is honoured, this by which its essential truth is affirmed. This too gives a peace of mind which cannot be shaken by any new theory respecting it, for it is only the trembling grasp of an unsubstantiated theory already held that renders many good people so sensitive to what they vaguely feel to be "attacks" on it.

"If you choose to obey your Bibles," says Ruskin, "you will never care who attacks them. It is just because you never fulfil a single downright precept of the Book that you are so careful for its credit; and just because you don't care to obey its whole words, that you are so particular about the letters of them."

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He condemned "grievous and vain meditation over the meaning of the great Book, of which no syllable," he said, "was ever yet to be understood but through a deed," and he employed his best strength of persuasive language to urge upon those whose tendency was towards meditation the much greater need of practice, and to rouse them from that dreamy evanescent piety which never leads to action into healthier thought productive of helpful deeds. He knew that the ordinary student of the Bible could never understand its obscurities, for after his own life-long study of it it remained even for him involved in mystery; but he knew also that in spite of its obscurities it was the best book to be made "the rule of faith and conduct to the English people."

Therefore leaving the unintelligible portions, and taking in regard to its plain portions the unusual view that it means what it says, he endeavoured to secure practical obedience to it from a people professing a pious allegiance to it. Under his interpretation its words retain their literal, intrinsic, potent meaning; his explanation of them is lucid and accurate; his comparison of texts patient and scholarly; his re-translation of earlier editions clear and intelligible; and his application of his own recension to modern conditions powerful and convincing.

He loved and honoured the Bible not because of any claim based on external evidence as to its miraculous origin, not because of a supposed infallibility in matters of human faith; but because of its own essential internal greatness as an expression of man's yearning after God; because of its confirmation of the best instincts of the human heart; and because of its insistence on love, justice and truth, as natural human qualities, and on helpfulness as a natural human law. The maxims of the "old Jew merchant" were to him worthy of respect because they teach that justice to the poor which the enlightened mind knows to be right, in all places and in all time; and the revelation of God to the aged seer in Patmos was to him worthy of acceptance because every noble human heart responds to it. Although no fair mitre was

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set upon his head he was able to read in the words of the great seers of ancient times the deep meanings they contain, and to apply them forcibly to the days in which he lived.


He has done more, perhaps, than any other modern teacher to reveal the deepest and truest meanings of the Bible. For according to his mature judgment, the Bible is not a sealed book completing God's revelation, but an ever-living, ever-expanding book, opening to successive generations new avenues of thought for the reception of God's further revelation; giving continually increasing capacity for interpreting continually changing phases of God's handiwork; deepening in the heart all noble emotions, purifying all desires, and creating in the spiritually earnest the clear vision of the seer.

According to his mature judgment; not according to his youthful opinion. It was not until after twenty years of thought that he experienced the spiritual crisis so graphically described in *Fors Clavigera*, burst the bonds of cramping sectarianism, and embraced a wider, deeper, loftier faith, "faith, namely, in that one Lord by whose breath, from the beginning of creation, the children of men are born, and into whose hands, dying, they give up their spirit."

Inspired by this faith he strove earnestly to obtain for the Bible an obedience that, except by here and there a solitary saint, has never yet been attempted; for its importance as a guide in the affairs of human life was in no degree less when he looked at it in the new light, while its grandeur as literature was increased rather than diminished by the new interpretation of the larger faith.

PLATO—HIS TEACHING IN RELATION TO LIFE.

By HELEN M. BLAGG.

HE perennial discussion on the question of the utility of learning Greek always calls forth on the one hand solemn academic pronouncements on the value of a classical education, and on the other hand a popular and rather vague outcry for the modernizing of education. It may be useful, however, to look at one of the greatest of the Greeks from a different and unclassical standpoint, thinking of him, not as a master of style, or as a philosopher, but simply as an ethical teacher, in relation to modern life.

Two great truths, or perhaps we should say two sides of one great truth, underlie the whole of the teaching of Plato: they are (1) the transitory nature of all material things, (2) the permanence of ideas. The word "Idea" must, of course, be taken in the sense as used by Plato,—to signify inner and spiritual truth as opposed to "sense impression."

Plato describes the position of men in the world, in the seventh book of the *Republic*, as being like that of men imprisoned "in an underground cavernous chamber, in which they have been confined from their childhood," so chained that they can only look in one direction, and with the light so placed that they can see only the shadows of objects and men passing behind them.

"This cave," Socrates continues (in the *Republic*), "is the world, and the fire that lights it is the sun, and these poor prisoners are ourselves—'Placed with our backs to bright reality'—and all sights or sounds in this twilight region are but the shadows or echoes of real objects. And as sometimes a prisoner in this cave may be released from his chains, and turned round, and led up to the light of day, so may our souls pass upwards from the darkness of mere opinion and from the shadowy impressions of sense into the pure sunlight of eternal truth, lighted by the Idea of Good—in itself the source of all truth and beauty."

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In this quotation, we get some sort of idea of the point of Plato's teaching, for all his special theories and beliefs seem to be contained in these two truths—the unimportance, nay even the falsehood, of the material world; and the eternity, the beauty, the fundamental importance and truth of the spiritual world, the world of "ideas." At the very outset we see the contrast with Aristotle. Raphael knew what he meant when he represented Plato with his eyes looking to heaven and Aristotle looking intently on the earth. Plato is an idealist, an artist of being: he is spiritual; and his methods are intuitive as well as logical. Aristotle, on the other hand, is a realist, the father of science; his method is inductive, and he is an observer of facts.

But Plato was not a vague teacher of spirituality. He was in many ways more of a "practical" teacher than Aristotle. Strangely enough, in spite of the boasted superiority of scientists as the students of "facts and realities," we generally find that, if we want any real help in our daily manner of living, we have to go to idealists such as Plato, Thomas à Kempis or John Bunyan, rather than to Aristotle, Isaac Newton or John Stuart Mill.

Plato's practical teaching, we shall find, comes naturally and logically from the truths already mentioned. He believed in the unimportance of material things. Therefore Death was to him not a terrible thing. We have only to read the description of the death of Socrates in *Phaedo* to see how absolutely immaterial the fact of life or of death is to him—whether we live or die, what does it matter? But *how* we live or die. This disregard of death as an evil, it must be noticed, does not only depend upon a belief in immortality; for death is "good" even if it is only like a perpetual sleep. Not death alone, but every material evil is unimportant. Socrates tells his judges that they should be convinced that "the one truth which really exists is, that to a good man no evil can happen, whether living or dying, for his concerns are never uncared for by the Gods."

Again, from this superiority to matter follows a contempt for

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wealth of any material kind. In the *Republic*, over and over again, Plato shows distinctly that riches, especially the taste for acquiring riches or any kind of worldly goods, seemed to him an evil; and that any sort of commercial enterprise was so base as to be best performed by strangers who did not really belong to his ideal Republic. The highest class, the guardians, were only to "receive such reward of their guardianship as to have neither overplus nor deficiency at the year's end." They were to have public meals, to live in common and have no private property, and neither to "handle nor touch gold and silver." In fact, all through the *Republic* there was to be a spirit of communism, which was partly for the sake of promoting unity, but chiefly to teach the unimportance of "material good."

So much for the negative side. The second truth—the eternity of the ideal—brings with it a whole collection of beliefs and theories which are a natural complement to the other, the negative, side. Added to his contempt for death, we have the belief in the immortality of the soul; and, as a logical outcome of the disregard for material goods, we have an intense desire for spiritual things; and he preaches the gospel of justice, virtue, education and good government, as the natural opposites of personal ambition, pleasure and power.

Behind and beyond everything else is the search after the "supreme good." The spirit of Plato's philosophy, its very essence, is an effort for "harmony." He wants to find a theory which will account for the existence of good at all, and which will explain the eternity of those truths which he intuitively knows are the essentials of life. The nearest he can get to this keystone which shall support and unite all the rest of his philosophy is the "supreme good," or, as he sometimes puts it, "God." This supreme "Idea of Good" "is itself the source of all light and truth"; again, "to be like God" is to become holy, just and wise. Plato was a monotheist, then, because logically he could not avoid it—because only thus he could find harmony in the universe,

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because only thus could he become, or hope to teach others to become, a true artist of being. To Plato the "golden age" is both behind and before him—there are vague "intimations of an immortality" which may come from a previous existence, and there is a very definite hope in a life to come in which the "supreme good" shall be at last attained, and where justice and virtue will be universal. All his teaching was a means to an end,—the attainment of an ideal life. To be just, to be virtuous, alone made for the happiness of a man, because only thus could he hope to attain to the "supreme good." A pure education was to be desired, because it alone could develop the spiritual side of a man's nature. Good government was essential, because productive of justice and virtue and all real good.

Plato's principles, both of education and government, can never be superseded, because they contain in them almost all the truth to which we have yet attained, and to which, alas, in practice, we never yet *have* attained. It is idle to discuss the practicability of his actual proposals. These details change with every generation. What we ought to aim at is to reach his "point of view." In education, to grasp the fact that a human being consists of three parts—reason, emotions, desires—or brain, heart and body—or soul, mind and body—call them what you will, and that these three in the natural man war against each other. The aim of education must be the proper development, training and restraining of these parts, so that there is harmony in the man. This is the "art" of education, and this was what Plato taught and what is meant by an "all-round man."

In government, he taught the principle of equal justice for all. Justice, as defined by Plato, is, to put it bluntly, "each one minding his own business." We boast of our progress, but unfortunately we have not yet attained to the simple commonsense virtue of "minding our own business." It is the old proverb to the effect that if everyone washed his own doorstep the pavement would be clean. The fact of the matter is that "harmony" is

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again the underlying principle of the ideal state as it is of the ideal individual. To make a harmonious whole we must have a collection of a number of different parts, not identical, but capable of combining and uniting to make a perfect whole, and each performing their own functions to the best of their ability. Who would make a stained glass window with a thousand little pieces of glass of the same size, shape and colour? Who could hope to have an ideal state composed of men of equal intellect and similar gifts? The essential feature is that all should have their own position, their own work, their own individuality. The state must be governed for the good of all, equal justice must be shown to all; but all need not, in fact cannot, have a share in the government nor an equal share in material good; granting, by the by, for the moment, that material things are good. Such is the ideal state. The glorious inheritance of spiritual good is free to everyone—and there should always be the possibility for a man to rise from one social grade to another, in fact in an ideal state every man will be, of course, in that social grade where his own individual gifts can be of the greatest benefit to himself and his state. The dark side is painted too. Plato has predicted every form of evil government which has ever had to be endured by man, for his clear insight into realities makes him a prophet as well as a teacher.

Plato's belief in the immortality of the soul and in the existence of a supreme good has already been mentioned, and a logical conclusion follows these beliefs, *i.e.*, the expectation of a judgment after death. This is very strongly expressed in several of his writings, especially in *Gorgias* and *Phaedo*, and in Book X of the *Republic*, where the good and evil people are actually separated, the good being sent to the right hand "upwards through the heaven" and the "unjust" to the left and "downwards," reminding one forcibly of S. Matthew XXV. In fact, the *Republic* ends with an exhortation to a belief in the immortality of the soul, and in its capacity to bear all evil and all good, so that we may

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persevere in the road which leads above and receive its rewards, and may both here and in "that journey of a thousand years" enjoy a happy life. This belief in a judgment and in the reward, or more properly in the *final development* of a virtuous life, is essential to his harmonious whole. What would be the sense of attempting to reach the supreme good if it was known to be utterly unattainable? We know it to be unapproachable in this life, but Plato believed, as Christians do, that it is attainable in the future "golden age."

"The gods and the immortal souls are carried by a revolution of the spheres into a celestial world beyond, where all space is filled by a sea of intangible essence which the mind—'lord of the soul'—alone can contemplate: and here are the absolute ideas of Truth and Beauty and Justice."

Man can even now enter those celestial regions through the divine element in his nature—the chariot of the soul—and "from the souls of those who have once gazed on celestial truth or beauty the remembrance can never be effaced."

It must be remembered that there is one difficulty about the teaching of Plato: that is, that his writings, being in the form of dialogue—an unusual form to us—it is sometimes difficult to grasp what is the exact truth he wishes to convey and how far he identifies himself with any one speaker. Socrates, of course, is his mouthpiece, but it is not even certain that everything that he makes Socrates say was really an expression of Plato's own mind. In his satirical passages, too, it is hard always to be sure of his precise meaning.

Plato was not, of course, the first philosopher to teach the transitory nature of material things or the eternity of truth. On the one hand, he learnt from Heraclitus, and on the other, from Protagoras; and we can never know how much of his teaching was derived direct from Socrates. But he was the first whose writings remain for us to any great extent, and he was probably the first to apply these principles fully and practically. His

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teaching was no doubt largely directed against the atheism and immorality of the Sophists, but it preaches just as surely and certainly against the atheism and immorality of any age. No one who has studied Plato can very well believe in any change in the "human heart": all its virtues and all its vices are in essentials the same as they were 2,000 years ago.

In his contempt for material things we find the germ of the idea of the Stoics and of the asceticism of the middle ages. In his spiritual teaching there is much of medieval mysticism. In his strong faith in the absolute good, in immortality and in judgment after death (*i.e.*, the inevitable *working out* of evil and good), we find the foundation of the creed of Christianity. In him we find supremely the two watch-words of Christianity and the foundation of Christian Socialism—the beauty of the sacrifice of self, and the need for personal righteousness.

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Some Reminiscences of William Michael Rossetti. London: Brown Langham & Co. Ltd. 1907.

IN bulk perhaps this is the most important work of Mr. William Rossetti, even including his admirable memoir of his brother, and those who love the work of Dante Gabriel Rossetti must always welcome anything that throws any light upon his life and that most important movement in the world of Art of which he was the leading spirit. The art of Rossetti, Burne-Jones, Morris and Swinburne is not likely ever to be forgotten, nor even that earlier movement in which Rossetti played so important a part. Mr. William Rossetti knew all these men personally, and it was also his privilege to know many other leading men of his time, including Browning and Tennyson. The book contains numerous sketches of famous men and women, and, as might be expected, is of a personal character, concerned rather with the individuals whom the author met than with the development of any of the great movements which took place in his life time.


Of all he writes with insight, and his critical estimates of work and character are sound and valuable, as for instance in his careful estimate of the painting of Burne-Jones and of his own brother, which is not a little interesting. "I was one of those whose little is my own," he quotes as a piece of self-analysis jotted down by his brother, and this he considers eminently true. He sums up by saying:—"Rossetti as a painter was essentially personal and originating; Burne-Jones was essentially a revivalist. Who was the more successful, or we may say at once the better painter? Burne-Jones. Who had the more potent pictorial faculty? Rossetti." One would have expected most critics to have accepted the originality of Rossetti without demur, and yet new "discoveries" are always being made as to where Rossetti

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obtained this idea or that method of treatment and so on. When shall we hear the last of this school of criticism, which insists that because two pictures contain such a striking posture as the right hand upon the right knee that therefore the one has borrowed from the other? Mr. William Rossetti might however have given additional evidence in cases where these people have been particularly persistent, notably with regard to the German origin invented for Rossetti's illustrations. In some cases he has thrown new light upon old questions, as for instance with regard to Buchanan and Bell Scott. The animus of the latter always seems to be somewhat exaggerated, and indeed it is quite possible to read his autobiography without being aware of it unless it be pointed out.

Of his own life Mr. William Rossetti gives an interesting record, but it is kept more or less in the background. Anything autobiographical is exceedingly difficult to write, but this side of the writer's work is singularly pleasing. It is most fair and open and alike free from either mock-modesty or self-consciousness. The book is not perhaps a great work, but has considerable charm, and will always remain important in the literature of Rossetti and his circle.

On Art and Artists. By Max Nordau. Translated by W. F. Harvey, M.A. London: T. Fisher Unwin. 1907. 7s. 6d. net.

 HIS is essentially a work of destructive criticism. The author's previous volumes have prepared us for that. We are therefore not surprised to find that Max Nordau, amid art and artists, is like a bull in a china-shop. His horns are long and sharp; he stamps, bellows and butts ferociously;—but there, it is true, the resemblance ends. There is but little damage done. The artists are all at

work again ;—those, at least, whom he butted the hardest ; each, doubtless, with a smile on his lips and the conception of a new work quickly forming in his brain.

But the author is not merely destructive in the ordinary militant sense. It is not a conflict of aesthetic ideas that he arouses. Though he deals with the essentials of art, especially with its social mission, and has many shrewd and inspiring things to say of this, he soon and frequently forgets his real purpose in a relentless hunt for degeneration. He is perversely destructive. Take, for example, this brief sentence from a three-page notice of Alfred Roll :

“ Besides qualities which, in all ages, make a great artist, he has the little trace of corruption which makes him a legitimate son of our age.”

Supplement that by such a passage as this from a furious, hot-blooded attack (rapier in one hand, bludgeon in the other : bludgeon making two swings to each thrust of rapier,—all rebounding) upon Rodin :

“ The parts (of the ‘ Gate of Hell ’), in the majority of cases indicated only in a sketchy way, betray strong, indeed mainly perversely directed, erotic imagination, and the gift of exhibiting human bodies in the movements of passion. . . . Rodin is closely connected with Rude and Carpeaux. With him passion descends a step lower still to the uncivilised and dissolute. Heroic with Rude, voluptuous with Carpeaux, it is satanic with Rodin. . . . Thus it is clear that Rodin must be dear to all wanton schoolboys, impotent debauchees, and incipient spinal sufferers.”

Or by this sentence which sums up his futile onslaught against the immortal “ Bourgeois de Calais ” :

“ They (the Calais burgesses of to-day) blush for shame and anger whenever they pass by the memorial, and now, when the reign of terror of decadent criticism is over, it will probably not be long before the Calais people pluck up courage enough to have Rodin’s bronze abomination carted off from the public square, and withdrawn, in a store-room in the Town-Hall, from the scornful eyes of strangers.”

“ The little trace of corruption which makes him a legitimate

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son of our age." That is the key-note struck throughout the greater part of the book. The author has made up his mind to see corruption almost everywhere;—corruption of the aesthetic sense, if not of the whole man as well. With the book still in the hand, and one's thoughts wandering connectedly and alertly over its contents, one feels that the most interesting of Max Nordau's works has yet to come; and that it must be a further contribution to his famous study of "Degeneration": a study of himself as an acute example of that unlovely thing.

But our thoughts do not end so. We keenly resent that artists and works that hold our admiration should be treated mainly as beings and evidences of degeneration, or worse. The resentment passes, however, leaving that admiration undiminished; and makes room for a real and lasting admiration for the author's intellectual vigour and mastery of phrase. And we begin to see that even his least justified strictures upon Rodin, Puvis de Chavannes, the Impressionists, Delacroix and others, are, in a way, just what are needed. Aimed at these masters, most of them wholly miss fire or go wide of the mark: what they hit is the disciples. Max Nordau sees clearly what weaknesses there may be in the greater men and their works. He exaggerates these to the point of the grotesque and the libellous; but that may be overlooked, for we are left with the assured feeling that his criticism of the masters is really an extraordinarily acute and comprehensive criticism or prophecy of the work of the disciples. As such, the destructive portions of the book may be re-read with real pleasure and lasting gain. The defect becomes a positive merit.

So, on revising one's impressions, the book is not essentially destructive after all, even in its deliberately destructive sections. And it has its finely constructive and its enthusiastically appreciative sections also.

The author will have none of the theory of art for art's sake.

"Art for art's sake—the art which is practised purely for the relief and satisfaction of the artist—is that of the cave-man of the quaternary

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period. . . . These savage forefathers were the first, but at the same time last, purely subjective artists, the only real believers in the dogma of 'art for art's sake.' In order to find them once more in our own times, we must seek them in the nursery or the Board School class-room."

We do not see why he should make even the quaternary cave-artist a slave to the theory, for his art, rude though it was, must immediately have made a living and moving appeal to his fellows. Nor do we see why he should insist so much that,

" . . . through long centuries, art had the sole task to serve the great institutions of society: religion, monarchy, or one's native country under another form of government, the dominant castes. . . . The common herd, the million, found none of their human emotions satisfied in art; the voices that rang out of the works only cried to them: 'Pray, obey, tremble.'"

In this over-emphasis he falls a prey to what he calls his "own natural propensity to generalise." But here again we may interpret his meaning for ourselves, and follow him—and, in following, agree with him, in the main—in his subtle and acute investigation of how society and the artist are intimately bound up in each other. And if we have again to make some allowance for his inordinate propensity for generalising, we find our delight but little subdued when, the book finished, we turn again to the penultimate paragraph of his study of *The Social Mission of Art*.

" Pictures such as Millet's, sculptures such as Constantin Meunier's—works which seek to show the dignity and beauty of the occupations of the masses, which constitute a hallowing of work, an apotheosis of the tragedies and idylls of all the sweet and bitter emotions of the people's life—these works, to my thinking, exhibit the type of future art."

We have already referred to the intellectual vigour which has gone to the making of this work. It is obvious everywhere;—obvious, striking and inspiring. Whether he is writing with intense enthusiasm of Millet and Meunier, of Corot and Carrière, or of some of the early and great, but comparatively little known, French masters; or heaping ridicule and bitterest hatred upon

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Rodin, Puvis de Chavannes and the Impressionists, he never allows the quick working of his brain—that rare thing in aesthetic criticism—to slow down. And he has the happiest of gifts for weighty, concentrating phrase, and for witty and biting epigram. The volume contains much that is regrettable; but with all its faults it stands out prominently from the mass of contemporary books on art. It is a vital contribution to its subject; one of the most quickening and valuable made in recent years.

A word of praise is due to the translator and to the publisher. Both have performed their functions in an eminently successful way.

The Secret of the Old Masters. By Albert Abendschein. London: Sidney Appleton. 1907. 4s. 6d. net.



HE secret which Mr. Abendschein claims to have discovered is, of course, the secret of technique: not the great, incommunicable secret beyond that which made the Old Masters what they were and always will be. His admiration for the art, as such, of the Old Masters is seldom expressed throughout the book, and then, it must be confessed, in a stilted and commonplace way. The secret of their technique obsesses him: not what they had to say to their time and to posterity, or the brains and the emotions that determined the expression of it; but the grounds, mediums and expedients that assured the permanent fixing of it upon canvas. He makes no contribution, therefore, to a deeper understanding of the Masters and their work. The real Titian, Veronese and Rubens are far from the pages of his book.

The preface to the volume prepares us for that. It is, rightly considered, a pathetic preface.

"In this little book," he tells us, "I have undertaken to lay before the reader the fruits of the labour of twenty-five years. As soon as I could understand and appreciate the splendours of the Grand Masters of painting, I had begun to form a determination to discover the technical principles, methods, and material that enabled the Masters to produce their work. Years ago, I never had any real satisfaction when I did paint a fairly good study head, because I felt instinctively that it was in no sense related to the technic of the Masters. Therefore, the search for the Masters' technic became for me an all-absorbing life-work to the exclusion of all else. This life-work was more or less an injury and loss to me in many ways. On the other hand it had many compensating pleasures. I had said to myself in the beginning: 'If I can only paint one head with the Old Masters' technic I shall be satisfied.' Had I known how long it would take me to solve the problem, I certainly would not have attempted it, but as the years passed I felt less like giving up than I might have at the beginning. . . .

"The Old Masters' technic always has been enveloped in mystery and confusion. I think I have brought some order out of the confusion and considerable light to bear upon the mystery. I do not presume to tell the reader how he shall paint, but I am glad to be able with some show of authority, as I rest somewhat spent by the wayside, to point out to him in which direction the Masters have gone over the horizon. Should anything in this book bring success, lighten labour, make results more beautiful, certain, and permanent, then I shall not have laboured in vain."

We cannot get away from the sincerity of that. It disarms criticism. We feel as deeply as the author does that so many masterpieces of modern times should be doomed to speedy obliteration; but we do not believe that the technique of the Old Masters is suitable to all, even to many, of our present-day conceptions of art. Each strong individuality, each living school, in art, must, and will, discover its own means of expression.

Still, we have read Mr. Abendschein's book with interest. His account of his tireless experiments with mediums—with resins, varnishes, wax, oils, petroleum—in innumerable varied combinations, must prove interesting and helpful to artists and to students

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of art,—chiefly, of course, to the former. Time alone can prove or disprove his assertion that the technical secret of the Old Masters was the sunlight as a drying and purifying agent, as a means of preserving and increasing the colour, the transparency and the durability of their work; and that they had “special sun-exposed but inclosed spaces” in which to bring their work into contact with this magic collaborator. He claims to have proven this by actual experiment and by reference to letters of Titian and Rubens. If he is right, his preface is no longer pathetic; if he is wrong,—well, we doubt not that his courage will be equal to his patience.

The Library Edition of Ruskin. By E. T. Cook and Alexander Wedderburn. Vols. XXVII and XXVIII. London: George Allen. 1907.



WHAT a monument of editorial skill this edition is! *Fors Clavigera*, with its curiously complicated bibliography, its many variations of text, its addenda, was a task to try the strength of any editors: but their devotion and skill is equal to the call made on them. Mr. Cook's Introduction is a veritable triumph of these editorial qualities. These volumes contain the first seventy-two of the Letters of *Fors*: the rest will occupy the next volume, and present the text complete and correct for the first time. We reserve our fuller notice till the appearance of this volume: merely noting now one feature of Mr. Cook's Introduction which is of special helpfulness to the ordinary reader, who, reading *Fors* not as a periodical but as a book, is puzzled by its apparent chaos. Mr. Cook groups its contents “under six descriptions of the book. (1) It is a Miscellany [consisting mainly of studies and readings in History and Literature]. (2) It is a treatise on Social Economy in the form of a criticism of the 19th century. (3) It is an essay in social reconstruction, or a study in Utopia: in which connexion it becomes (in its later numbers) the monthly organ of a society,

the S. George's Guild. (4) It is an essay on the Principles of Education. (5) It is a book of personal confessions. (6) And finally it is a Confession of Faith."

Each of these aspects has its chapter of the Introduction, with careful summary and full references. A most interesting chapter is devoted to Ruskin's experiment in publication, which "went through the three stages of ridicule, modification, and general acceptance": not only building up the great business of George Allen, but profoundly modifying the conditions of bookselling to the great advantage alike of public, booksellers and authors.

The Medici Series of Coloured Reproductions after the Old Masters.
London: Chatto and Windus.



WE have before us some of the reproductions which Messrs. Chatto and Windus have issued in their Medici series of coloured reproductions of the Old Masters. They mark an important stage in colour reproduction and leave very little to be desired. These Medici prints are reproduced by a photographic process without screen and are printed upon plate papers without glaze, chalk coating or loading. It is therefore believed that the paper will not crumble and the colours will not fly. The pictures already reproduced include Leonardo's *Last Supper* and his *Head of the Christ*, Botticelli's *Virgin and Child* and Luini's *Head of the Virgin Mary*. The originals are most faithfully reproduced and the colouring is delicate and natural. One naturally compares these prints with the Arundel series. In our judgment the comparison is favourable to the former. The colouring lacks that element of crudeness which is seen in many of the Arundel prints: they give the atmosphere of the originals in a way that the Arundels did not. We can hardly imagine a reproduction more like the original than that of *The Last Supper*. The publishers are to be congratulated upon a notable achievement.

NOTES OF THE QUARTER.

THE DUMA. Politics is the first resource of the opponent of social reform, and when all, even force, has failed to still the cry for progress, it remains his last and hopefullest. It is a massacre of ideas instead of bodies; but it is just as effective. Russian diplomacy may be discredited: it is no longer found to be so slimly relentless as it appeared a few years ago; but it has retained a full appreciation of what may be attained by politics. Hence the creation of the first Duma. Hence, too, its quick dissolution and the immediate promise of another one—later on. The period of waiting is over now. The second Duma has been elected;—a much stronger one, apparently, than the first, more intent upon real national and social reform and more capable of turning a policy into action. But who knows? During the long period which has elapsed between the dissolution of the first Duma and the first meeting of the second one, the Government has had time and opportunity to strengthen itself. The revolutionaries, constitutional and violent alike, have not been idle; but circumstances have, obviously, not been favourable for much extension and reconstitution of their forces. That the Government has largely gained in power during the interval, at the expense of the parties of reform, is very probable, for how else can we account for the long-continued and rigorous execution of the policy of field courts-martial? We read, for example, that up to the beginning of March the known victims of M. Stolypin's policy number 764. That number represents executions alone. We read also that during one week in March twenty suffered the death penalty, although several sentences were changed to penal servitude for life; and there is no indication that that policy will be withdrawn during the sittings of the Duma. Attention will now, of course,

be centred upon the Duma. The Government will hardly dare dissolve it so arbitrarily as it dissolved its predecessor. We may therefore now reasonably expect to witness the advent of some measure of representative government in Russia. And we may even witness a still greater phenomenon: that of politicians resolutely dealing with the laws and conditions of life.

PAGEANTS AND CIVICS.

Until recently, the Lord Mayor's Show was almost the only relic of pageantry in this country. And, of course, it is not a pageant. It is neither civic nor artistic. It is little more than the annual procession of Bumbledom; of the outworn skeleton of our civic constitution. Things are changing, however. From all parts of the country rumours of coming pageantry may be heard; rumours of folk-play too, for the one can have no robust and lasting life without the other. The Warwick, Craigmillar, and other pageants of last year are soon to be followed by many others. Already active preparations are being made for pageants, some of them with folk-plays interwoven, at Oxford, Bury St. Edmunds, Dudley, St. Albans, Liverpool, Dover, Isle of Wight, and elsewhere. Few details of these have as yet been published; but even with the meagre information that has come to hand, one is confident that this year will take us a long step forward towards the recovery of these once vital elements of national and regional life. There is scarcely anything that we have more need to recover. We may even go so far as to say that the great progress recently made in the art of civic government is dependent, for its maintenance and its increase alike, upon the measure in which we develop our new-found interest in folk-play and pageant. The tendency of all government, however good and democratic it may be, is towards bureaucracy. The attitude of the greater part of the people towards their elected representatives is that of mere spectators,—

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an attitude disturbed only when the demand notes for rates or writs for elections are issued. And just as bureaucracy is always ignorant of the past and heedless of the future, the present of many towns is really a condition of arrested development. Nothing will change this condition of affairs so much or so readily as will a reawakening of the community to a living sense of its picturesque and strenuous, happy or tragic, past. Now, these are main elements of folk-play and pageant; and if they are subtly woven into an artistic whole, simple enough in scheme to make an immediate appeal to the eye and the mind of all who see them, our corporate civic life will soon seize upon the moving panorama of the past and transform the best of it into the action of the present. That, it would seem, is what we may be prepared for as the immediate outcome of the present revival. But the movement cannot stop there; indeed, it has perhaps begun at the wrong end. The pageant and folk-play of the past were not backward glances of the communal memory. They were emotional and spectacular projections of the life and action of the time. The pageant and folk-play of our time must be this also. The little village of Hildenborough has grasped that fact; and the result of this will doubtless soon be seen in better plays than its naïve "Back to the Land." The new education for civics will come, not from University, Council Chamber or Parliament, but from the heart and brain of the people.

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No. 39. Vol. X.

July, 1907.

SCHOOL LIFE AND SCHOOL IDEALS.

By J. H. BADLEY.



WIT has said of the opera-house in a neighbouring capital that it is "all staircase and no opera." May not something of the sort be said of education as we generally think of it? We are all agreed that it is to lead somewhere. We plan a great staircase (or "ladder" we sometimes call it); we discuss with enthusiasm, and at times with a considerable amount of heat, the various details,—what shall be taught, and how much of it, and when, and so forth; but while we are concentrating all our attention on the means, we are apt to lose sight of the end, and to have very vague notions of where our staircase is to lead to. To some the end may seem to be the reaching of a certain "standard"; to others it is enough if the ladder leads to the University; to others again it should give access to the counting-house or the workshop, or a berth in the Civil Service. And too often one or other of these is where it all does end; and at times we are uncomfortably half-conscious that after all the thought and money and effort we have spent on planning and building our splendid staircase, there is little enough, in the way of opera, when we get to the top. "As if that were our affair," architect and builder would answer; probably the teacher too, for he generally has enough and more than enough to do in pushing the unending crowd of big and little, quick and slow, up the staircase, without having to consider what awaits

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them at the top. And yet, this is most emphatically the teacher's affair; for it will not have escaped you that my analogy is false in this point,—that while there is no vital connection between staircase and opera, there is connection of the most vital kind between education and life. For in this case the end for which we are working, whether it be academic success or practical success, or whatever other aim we may have in view, will make all the difference both in what we do and how we do it. In the one case, for example, we shall tend to make abstract speculation, divorced from the realities of life, the main thing in education, and end in turning out such useless members of the social body as the character in the Russian story who spent his days on such problems as calculating what size the egg of an elephant would be, if elephants laid eggs like birds, and the quantity of gunpowder that would be required to blow it up. And in the other case, if we take for our ideal of success that of the "practical" man, whose speculations are limited to the Stock Exchange, we arrive, if we are logical and thoroughgoing, at such a system of education as that of the "Muskegon Commercial Academy," which you may remember so graphically described in the beginning of one of Robert Louis Stevenson's stories, and which, by the way, was not, as most readers would imagine, a fancy sketch, but a description of an actually existing institution. We may dismiss these two pictures with a smile; but do they not after all very fairly represent the two extremes of error between which education swings if we forget that school has a greater work to do than either teaching a trade or training the power of abstract thought—good and necessary as both of these are in their place; if, in fact, we forget that, above and behind all mental power and all material success in life, is life itself, and that nothing less than this is the end of education?

That is, of course, a truism that we all admit; but it is one of those truths that have to be constantly re-discovered and re-stated, if we are not to lose sight of them in practice. This is the point,

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then, from which I start, that our ideal of education cannot be separated from our ideal of life. And, by an ideal of education or of life, I do not mean only those Utopias that thinkers in all ages, from Plato down to H. G. Wells, have loved to create, which, extraordinarily interesting as they are and helpful for clarifying our vague emotions and ideas, and raising our thoughts out of the tyranny of the present, the obvious, the conventional, yet cannot have much bearing upon our immediate problems for the very reason that they presuppose a set of conditions wholly or largely different from those in which we have to work. By an ideal of education or of life I mean rather the working ideal of what seems best, and what is possible, under the given conditions of our time, conditions which, by our working ideal, we can help to modify but cannot wholly disregard. The first thing is to recognise that, as the conditions of life change, our educational ideals must change too; and the second, that these ideals in themselves, and in the way in which we put them into practice, cannot fail, in turn, to help to mould the conditions of life and the ideals of the coming generations. This is what gives education its supreme importance, and calls upon all whose privilege it is to take part in it not vainly to try, whether consciously or through ignorance and indifference, to stem the stream of inevitable change—progress—tendency—call it what you will—but rather, to the best of their light, to guide it into helpful and not merely barren or destructive channels. The first thing, I say, to realise is that no system can be permanent, for the conditions of life under which any system has grown up are constantly undergoing change. Especially is this true at the present time. Any reader of history can see how utterly social conditions and ideals have changed in the last century; any close observer can see them changing round us in our own lifetime. The change has many aspects—political, social, industrial, intellectual. Whether we welcome or deplore them is not in question now; we have to accept certain great and obvious facts that we summarise under the name democracy. For

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most of us, at least, however much it may differ in details, our ideal of life includes opportunity of all kinds for all, not for a privileged class only, or a privileged sex ; it includes some kind of useful work for all, not idleness, cultured or otherwise, as a prize for the lucky few ; it regards work not so much as an irksome necessity as a means of self-expression and of social service ; it looks upon people not so much as isolated individuals as citizens, members of a community towards which each has responsibilities. Now this new ideal of life must profoundly modify our educational system, and, indeed, is visibly doing so. It has for some time been plain that mere tradition, the comfortable rule of old-fashioned custom so dear to our solid English nature, won't suffice any longer. The days of do-nothing and let-sleeping-dogs-lie are gone. The dogs are all awake and yelping loudly at our heels, and, what is more effective, threatening not only our heels but our pockets. We are all agreed that something must be done. But what? On that point there is not yet quite so much agreement. Modern sides, technical schools, science laboratories, University courses in Commerce,—as Browning has it: "Each sufferer says his say, his scheme of the weal or woe." And if I come to add my voice to the chorus, it is not that I don't think all these things to be right and necessary, but only to suggest that there is something else, something underlying all these, that in the confusion we are apt to forget. We are waking up to the importance of work and the need of more and better preparation for work. I am not sure that we are yet sufficiently awake to the still greater importance of life, and the need of some better preparation for that. We have hardly yet realised the full truth of Herbert Spencer's epigram: "Work is not the object of life, but life is the object of work." In other words, though our ideal—our working ideal—of education must keep pace with the social and other developments of the time, that is not enough unless it includes an ideal of life—the life of thought and feeling as well as the earning of a livelihood, neglecting neither the

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external conditions that limit and shape it, nor the inner spirit that gives it reality and meaning.

This, then, is my object to-night: first to emphasise and illustrate the sometimes forgotten truth that the real end of education is all that makes for life; and secondly, to suggest some ways in which the recognition of this truth may prove to have a practical bearing on that part of education that lies within the compass of a School. The old conception of School was of a place of learning in the narrow sense, rather than of life, a place whose concern was with knowledge rather than with experience of any kind, except perhaps experience of the rod. And yet we have dimly known all along that experience was the main thing. Long before Froebel re-stated it as an educational principle that we learn by doing, the wisdom of the ages had framed the proverb that experience is the best teacher. Only we seem to have persuaded ourselves that, though this might be true outside the School, nature's writ, so to speak, did not run inside the classroom. I am not sure that we are very willing to admit it even yet. Our business, we think, is to stuff children with facts,—out of test-tubes nowadays, as well as books, so far we have got,—and with other people's reflections, but as for experience, why that concerns the home if it concerns anybody. If we think so, we are throwing away the best part of education, the best chance of the teacher, the best work of the School. I would not be taken to speak slightly of knowledge; I would only insist on the still greater importance of the experience on which knowledge is based or that accompanies the gaining of it. This is the real material in which the teacher works: experience, the stuff of which not only knowledge but life is made. Now experience involves two things. There must be opportunity, but it must be opportunity *used*. Without the power and the will to use it, opportunity will go by unused, or at best half-used, and the lesson of experience missed. So what we have to do is, in the first place, to furnish opportunity—to put the child, that is, so far as in us

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lies, in right conditions of life ; and by right conditions I mean such as are approved by our reason and moral sense, and stand the test of practice, as conducive to the sound development of body, mind and character. And, in the second place, we have to ensure, as far as we can, that the opportunity so furnished is used. Every teacher knows that from sad experience how true it is that you can take a horse to water, but you can't make him drink. And yet that is just what we have to do. There must be not only opportunity, but also the power and the will to use it. Power, of course, we can't give ; the most carefully arranged conditions won't make Tom, Dick and Harry into a Shakespeare, a Cæsar and a St. Francis ; but whether they shall develop what powers they have, and for what purpose they shall use them,—these are to some extent within our control. It is partly a question of right conditions again. Indeed in theory it is as much so whether or not the child shall wish to use any opportunity, as whether or not he shall bring an appetite to his meals. But in practice it is not so simple. There are, so to speak, too many meals in the day ; and it is not always easy to arrange the conditions (even if we always know them) so that he will want the particular meal we think best for him. Hence the need to appeal to some motive such as fear, love of approbation, personal ambition, or the desire to help. By one means or the other we must call out in the child the desire to make full use of the opportunity offered. In this lies no small part of the teacher's skill ; and the real value, as the real difficulty, of this art of education consists, not so much in putting the child into the best conditions, as in appealing to the best motives—best, I mean, not only for ensuring that particular bit of direct experience that we wish the child to gain at the moment, but also for that larger and less conscious experience that only shows, as we say, in the long run.

If, then, you will grant me this view of education, as training by means of experience rightly used, it is plain that what concerns us is really the life of the child, the sum of his daily activities ;

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for while we are disputing whether we shall teach this or that, and for how many minutes a week, and how it shall be presented, and all the rest of it, the child all the time is living his own life, eagerly seizing some opportunities that we allow, making others for himself that we don't, learning all sorts of lessons from us that are not in the curriculum and that we never intended to teach, and too often dying by inches under our hands because we are starving his real interests, leaving his real faculties unused, thinking, it may be, only of the head, and neglecting the hand and still more the heart; until the result of all our thought and all our devotion is too often to turn out so many marionettes that only move when someone pulls the wires, and so many others scarcely better than mummies, so tightly have we tied up and rendered useless all their powers of thought and feeling and action, some perhaps with their arms out just enough to play golf or Bridge, and others who, as soon as they break our bonds, are likely to run amok through every kind of restraint. We must be readier to realise that if indeed "the child is father of the man," school is our best chance to ensure that he shall have the opportunity and the motive for thinking and feeling and doing things that, because they really matter to the child, will make a real difference to the man. We are far too apt to think of school, not as a place to live in, but as a shop, where we send our children to buy neat parcels of knowledge, so many pounds of the three r's, of languages, mathematics and chemistry, and so on, all guaranteed by the examination stamp, and, if you deal at an expensive shop, so much social position thrown in. As for the life of the child, what he really knows and feels and loves to do, what he brings away, not in parcels examined and found more or less correct, but in himself, in character and power and outlook,—all this, the one thing that really matters, we are apt either to take for granted, or else, if pushed, to say that it is the concern not of the school but of the home. And in that there is, of course, a great though only a partial truth. I have no wish to

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belittle the share of the home influences in education. From one point of view they are the most important of all, and not only in the early years when they are the child's whole life; even in the school years they still form the deepest part of it. But we cannot leave all to them. They need enlarging, supplementing, sometimes, alas, replacing by something better. Here lies the work of school. I do not only mean that among the well-to-do there is so great a reaction from the old-fashioned severity in the treatment of children that the discipline of school is necessary in order to counteract the excessive indulgence and laxity of control that has replaced it. This is usually only too obvious; what we are more likely to overlook is that the old training, narrow, of course, but real and valuable as far as it went, given by a busy homelife in which the children shared in all the work of house and garden and farm and all the now vanished home-industries, is in all classes practically extinct. At one end of the scale, children, so far from doing anything helpful in the house, have everything done for them by servants; at the other, home is little more than a name, and their real life is in the streets. And this is not the result merely of luxury and poverty, but the outcome of modern conditions of life. Not only, for instance, have not most parents the knowledge and experience required to give their children a training which they did not themselves receive, but, even if they had, the demands of breadwinning, or of other pursuits, do not leave them the time. Nor can most of us live under conditions of our own choosing, or at least under conditions chosen for the sake of our children; and so the majority of children must at home grow up in surroundings that, far from conducing to healthy life, form a serious obstacle to it. And the growing tendency among the well-to-do towards small families, while it may raise the general level of comfort, from our present point of view deprives children of a very necessary part of education. Such conditions of home life—and whether permanent or not they are strongly marked characteristics of our time—must profoundly affect our educational

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ideal. School stands now for more than it did. It must give not merely, as once, so much special knowledge, but a wider training, varied opportunities, wholesome surroundings, the fellowship of numbers, including—in my firm conviction at least—the companionship not of one sex only but of boy and girl together; in a word, it has now to concern itself not only with knowledge but with the greater part of life. Some day, perhaps, under other social conditions, home and school may once more share the work of education more equally. At present in most cases the larger part of it falls to the school; and instead of ignoring or vainly regretting this, it is for us teachers to realise, first, that, both in the class-room and out, what we have to think of is not the child's mind only but so much of his life as must not be left to chance; and secondly, that in the life of the school lies the greatest opportunity of influencing the life of a nation.

This, then, is the conception of education that I desire to see embodied in the work of a school. Turning now to speak of some of the ways in which a school's life may attempt to embody such an ideal, let me say at once that, though I believe its embodiment to be practicable in some degree, in every kind of school, and at every stage of education, I do not for a moment suppose that it could, or should, take the same form in all. Even if I had the wish, it is far beyond my power and experience to attempt to outline any scheme of national education. But whatever system is ultimately evolved out of our present chaos, I trust that abundant opportunity will always be left for individual initiative and experiment. It has been my happy fortune to be allowed to work out an educational ideal in actual practice, without having to consider anything else than the conditions suited for giving to boys and girls of our class some such training, by means of a full and many-sided life, as the needs of our time seem to demand. Anything that I have to say is, therefore, based upon this limited range of experience, and is said, not in the belief that similar conditions are equally possible or suitable for all, but rather in the hope that it

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may be of some service in the way of suggestion, and may at least serve to illustrate the principles that I have outlined,—namely, that education is to be conceived as nothing less than training for life ; that its subject matter, so to speak, is experience, which, while it includes the gaining of what is called book learning, includes also many other kinds of mental activity, as well as activities that lie outside the class-room ; and that, in consequence, our instrument is the whole life of the school, so far as it is within our control.

What, then, is the kind of experience and extent of experience that a school can furnish? Experience I have defined as opportunity used, and dependent therefore upon three things,—external conditions, innate power, and motive. It is the first and last that are our concern, the child's powers being the given quantity of the problem that we have only to find and use. What external conditions shall school try to secure? What motives shall it try to arouse?

To begin with the external conditions: the most obvious of these, the kind of school, its size, position, and so forth, are for the most part unalterable data of which we have to make the best. But they have no small influence upon the life that, as I have urged, is our main concern. For my part, then, I should put among desirable conditions, first that, while large enough to furnish variety of character and interest, and efficiency of organisation, our school shall, if possible, be limited to such a size as can bring all its members into personal contact and within the sphere of personal influence ; and secondly, that it shall be in the country, for the sake not only of companionship with nature and all the varied interests and wholesome occupations that this brings, but also of the freer life and release from other considerations than those of the healthiest possible development. For this is not the least important part of the work of school ; and here, despite all that can be urged against the boarding-school system,—and that can, I need not say, be only too well deserved,—from our present

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point of view a great advantage lies with the school that can control during the most important years of growth all that has to do with health, such as clothing, food, the hours of work, exercise of every kind, the amount of time spent every day in the open air whether in games or outdoor work or other pursuits, and all matters of cleanliness and personal hygiene. It is, I repeat, by no means the least part of a school's work to establish in these years habits that even under less favourable conditions will never be altogether lost, and to see that the reasons for them are understood. Not to do this is to neglect one of our great opportunities. No school is carrying out its true work of training for life that does not, for example, allow girls full freedom of movement, but acquiesces in sacrificing health to some deformity of dress, or to some merely conventional disability; or that allows, or even obliges, boys to supplement a shamefully insufficient diet by recourse to the "tuckshop," and so actually teaches lessons of self-indulgence of far deeper influence than all its sermons to the contrary. To implant deep in children by long habit the sense of what are the necessities of healthy life, and what, of all that surrounds them, are needless or even harmful luxuries, is of course a thing that should be done, or at least begun, at home. But whether done at home or not,—and, unhappily, we cannot always take for granted that it is,—above all it must not be left undone at school, where the conditions of life can be arranged with a single eye to this end.

But much as I should like to dwell on this side of the subject, all the more that it is just beginning to be recognised as coming within the scope of school training, I must pass on to what is recognised to be the main work—and, indeed, is regarded by most as the sole work—of school; for though of intention I dwell much on these other sides of education, I do not want to convey the idea that a school which concerns itself about health and development of character, need not trouble about, or, as some seem to think, must necessarily neglect, the training of the mind.

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But by training of the mind I understand something very much wider than the amassing of piles of facts, or than mental gymnastics in grammar and abstract sciences. This is what naturally comes into one's thoughts when school work is spoken of. This is the idea of work that in the boy's mind (and not infrequently in the master's too) gets set over against the idea of play as darkness against light, a thing to be got through and escaped from as speedily as possible to the freedom and pleasures of a game. Of course that isn't true of all boys and all work; but it is so far true that, as the result, there is very little exaggeration in the picture of the attitude towards work among all classes in our country to-day, recently drawn by Dr. Shadwell in his great work on *Industrial Efficiency* :—

“The once enterprising manufacturer,” he says, “has grown slack; he has let the business take care of itself, while he is shooting grouse or yachting in the Mediterranean. This is *his* business. The once unequalled workman has adopted the motto ‘Get as much and do as little as possible’; *his* business is football or betting . . . Everybody is bent on pleasure and amusement. That is the universal business. No one is in a position to abuse the rest; they are all in the picture, and wear the same expression from top to bottom of the social scale. Not every individual, of course, but every class. We are a nation at play. Work is a nuisance, an evil necessity to be shirked and hurried over as quickly and easily as possible in order that we may get away to the real business of life—the golf course, the bridge table, the cricket and football field, or some other of the thousand amusements which occupy our minds, and for which no trouble is too great.”

Now if this is true, or even partially true, as I think few will deny, how has work come to have this meaning to so many? Why is work to the average boy synonymous with something dull and disagreeable, so that the net result of school lessons is a training for life so different from what was intended as to make him regard all work as “a nuisance, an evil necessity to be shirked and hurried over as quickly and easily as possible, in order to get away to the real business of life,”—namely, amusement in some form. It is not because work is hard and often unpleasant. In a

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game there is much that is hard and unpleasant too. Why should a boy cheerfully take hard knocks in the one, or the drudgery necessary to make him, for instance, even a passable cricketer, and not as cheerfully face the difficulties and the drudgery in the other? It is a question that every teacher would do well to ask himself. I am not going to say that there is one answer only. I will only mention one reason that seems to me among the chief. This is, that four-fifths of the work that a boy does at school has no obvious meaning or use. In a game he knows what he is at, and is willing to put up with much in order to attain the end in view. But so little intelligible purpose—intelligible, of course I mean, to the boy—has most of his school work, that marks and prizes and place-takings and punishments have to be imported into it in order to give a reason for doing it at all; with the result that work becomes to him something to be done only under compulsion, or, at best, under the spur of competition, with some personal advantage as the only goal. Whatever the lesson may be called on the time-table, the real lesson learnt is the life-habit that such a system teaches. And yet, even when school work means to him no more than this, many a boy is looking forward to the day when he will be able to get to “real work,”—work, that is, with a purpose that he can understand and a use in the world he can recognise. That is what we want more of in the school; “real work,” to call out the right motive and to give a meaning to all that is done. This is the true reason for the introduction of handwork of all kinds into the school. In the earlier stages especially it must have a large place in education, just because to the child it is real work, the value and success of which he can gauge by his own standards. Set a boy to learn things or to do things of which he can see no outcome, with no more inducement than that of some remote reward or the assurance that he will find it useful by and by, or that least convincing argument of all, that, useful or not, everyone has to do it, and if he is a boy of any spirit he will hate the task and put as little energy into it

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as he can. Mind and character alike stand to lose rather than gain by the process. But set them to make something that they know will be of real use to somebody, to do something that will show a tangible result, and most boys will put some energy into the task ; and no one can do this without being confronted with all manner of problems, so that each such piece of work, rightly used by the teacher, is the beginning of a voyage of discovery. That is how knowledge has come in the past. Mankind did not begin with abstractions, but with actual needs, and use of brain grew out of use of hand. The individual like the race must learn by doing. This is now admitted in the kindergarten ; we have yet to extend the admission to the school. The attempt to make a child into a man by expecting him to learn in our own grown-up way at nine, or even at fourteen, is not only doomed to failure at the time, but, unless some strong bent or happy circumstance avails to counteract, may do much to stunt and maim the whole intellectual life. We must be content to go more slowly at first ; to let geometry grow out of actual measurement, science out of interest in the world about us, and the actual needs of daily life, such as cooking and gardening and constructive work ; grammar out of speech, and so on. We must remember that immediate results are nothing compared with the habits of thought and work that we are establishing. I don't mean that we are to keep children at kindergarten games or pottering at easy things after they have outgrown them. If the work is to be real, it must be hard ; nor need it be haphazard and discursive, or at the mercy of the caprice of the moment. That is our part, to plan, to lead, to keep the end in view. What we want is something as progressive and as scientific as the multiplication table or the Latin grammar, with just this difference, that it takes the child into account instead of the knowledge only, and regards the discovery and the use of it as of more importance than the mere possession. But by "the use of it" do not let me be misunderstood to mean only the narrow usefulness for earning a living. Where life is our object

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and not merely livelihood, Latin can have as much use as chemistry, and literature no less than arithmetic. Anything that helps us to think and to feel, that trains our judgment and strengthens our imagination, or stirs our deeper emotions, is in the truest sense of use to us. If school is to be truly the place of experience, it must include experience of this part of life no less than of the other. I have urged the need of much real work in the school,—work, that is, which is felt even by the child to be necessary and useful; I would urge also the need for the inclusion of what are rightly called the humane studies, those that touch most nearly the human nature in us: history, that unfolds the drama of life in which we are to play our part and fires us with the desire to play it nobly; literature, that opens for us doors into the greater world of thought and feeling; and art, that may be called the *play* of the inner nature, and is just as necessary for soul development as are games for the development of mind and body.

In all the earlier years of school, then, we want as wide a range of work as possible, handwork no less than headwork, art as well as science, humanities together with utilities; and all alike, let us hope, kept free from the deadening influence (at this stage) of the outside examination. As wide a range as possible, I say; for are we not conscious that in all of us many interests and possibilities have perished for want of opportunity, and we are so much the poorer by the loss? And then, again, all are not alike, and need different opportunities to test their powers and discover their real bent. School is the place to start much, to make beginnings. Some will come to nothing—except for the experience they have given. Others will go on, or be taken up again afterwards, and become the interests of a lifetime. But is it to be our object, then, to turn out the Jack-of-all-trades who is proverbially master of none? Must not all this result in mere desultoriness? No doubt, if this were all. We must see that in the next stage there is something more than this. Then comes the time,—at about

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sixteen experience would seem to show,—to let boy or girl devote themselves, to a large extent, to the work of their choice and the requirements of the career in prospect. Not that even now the “humanities” can be put upon the shelf; for with the whole of life still before our view, and not the work of life only, we do not want to turn out a narrow specialist. No prize is worth cutting off a hand to gain, even if in consequence we learn to do more with the other. But if our ideal of life includes work—whether it be needed for earning a living or not—not undertaken as an irksome necessity but rather as the fullest and most serviceable use of our powers, this ideal and this habit must be established at school. As soon as a boy knows enough of his powers to be able to choose the career to which he wishes to devote himself, he will make the most of them by putting them into work which he sees to bear, directly or indirectly, upon the end he has in view, and knowledge will thus be to him a thing to be desired, and laboriously gained, for the sake of the work he wants to do. Of course it will be said that to allow so much variety of work and so much choice, instead of making all go through the good old discipline of breaking the regulation pile of stones, must tend to softness alike of intellectual and moral fibre. If so, it stands condemned. I am not pleading for cotton wool in education. The experience of school must brace and harden for the experience of life. I want the hard knocks of the playing field and the boxing ring, the wet day run, the morning tub even when the ice has to be broken in the ewer, and so forth. I would not have children too much protected, too much hedged round with rules and supervision; they must face difficulty and danger if they are to be strong and brave; and so must *we*. Half the art of education is to risk bruises in order to save broken bones; and this is true of morals no less than of limbs. And so with intellectual training; that education is indeed futile which does not give the power of going through with hard and often unpleasant work; and if I urge that in the later school years there should be

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a certain amount of choice in accordance with individual bent, it is not that I wish to do away with the need of what boys call "grind," but only to give it a real and lasting motive, in the desire to achieve one's end, rather than the no-motive of mere compulsion, or the spurious motive of outdoing a competitor. If the sole purpose of work were the actual output, then, so long as the full amount were forthcoming, we might perhaps think it did not matter how it was exacted ; but when the most important product of the work is the character of the worker, the question of motive becomes equally important with the nature of the work and the amount done. Marks, scholarships, prizes, are—to some natures—a powerful spur, and seem to make for efficiency at the time ; but is the desire for self-advancement as the only motive for effort the best thing to carry into life ? Pushed to its extreme it becomes that rampant individualism that, while loudly claiming rights, is apt to shirk its duties, and clutches at social prizes but shoulders off the social burdens. But there is a deeper feeling growing up that we are not educated only for ourselves and our own advancement but, no less, as members of a community and to fit us for social service. And here above all is the opportunity of the school. It is a community large enough to impress the imagination and command the devotion of its members, yet not too large for each one to feel the personal claim. Most schools make this claim at times, on speech days and at matches, for example, but they make far too little use of it in the daily life, and especially as motive for work of any kind. It is one of the ways in which we let work take a lower place than games, that games alone seem to touch this motive of social service ; though even in games it is too often obscured, if not destroyed, by ceaseless competition and personal display. We have to bear in mind that, in work and games alike, it is the unconscious effect on character, the mental habit and outlook that they leave engrained, that matters more in the end than physical and mental muscle. We are beginning at the wrong end if we make gods of

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strength and skill, whether in the playing field or the class room. The sharper the tool in the hand of the untrained child, it is only the more dangerous. We must begin with the motive, remembering that in seeking its exercise it will produce the skill and the strength. We must learn to make full use of the fact that school is a community needing many kinds of service. At first it is only practical service that is real to the child. Cannot the school, as well as the home, find opportunities for service of various kinds, such as taking part in the work of house or garden or dairy, keeping records, levelling and keeping playing fields in order, putting up needed buildings, making class-room apparatus, and so forth? In all the practical work that I claimed as the real basis of knowledge in school as in life, we want children to feel that they are not merely doing so many exercises, but helping to do what is really needed. Perhaps, to some, tasks such as these may seem to savour too much of the methods of the memorable Mr. Squeers. That gentleman knew nothing, and cared less than nothing, about training mind and character; and yet I will venture the paradox that education would gain enormously if every school in the country would adopt,—only with certain differences of manner and purpose,—something of the methods we laugh at in that picture of Dotheboys Hall! It is surprising how many opportunities there are in the day for practical service, if we once begin to make use of them, even if we do not follow Mr. Squeers in making them the sole means of instruction. And do not let us follow the old Public School tradition, either, and think that a system of “fagging” will give us what we need, based as that is upon the feudal idea of service to an individual master rather than the democratic idea of service to the community. At first, as I said, it is only practical service that has a meaning to the child; but we must see that before school days are over a greater ideal of service reveals itself. The life of a school is more than work and games. There is a third constituent yet, less easily definable, less outwardly organised, perhaps, but no less real, and even more

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important, for it is even more subtle, permeating, universal in its influence. In the going and coming, in the corridor and courtyard and library, at meal times and in the dormitories, in playground and countryside and street, in all the interests that fill the free moments, in the school traditions and unwritten laws, there, even more than in the work and games, is the true secret of the school's life. There, conscious or unrecognised, organised or left to chance, is the communal life with its own laws and its own government. And there, as I said, is the school's greatest opportunity; for there the desire to serve the school, the habit ingrained by years of practical service, can find its highest expression, in a large measure of self-direction and a large share in the organisation of the school life; in the guidance of the younger, the protection of the weak, the maintenance of order, the upholding of all worthy tradition; in stern repression of all that would lower the school's good name, and in the enthusiasm of unselfish devotion to its honour. It is the glory of our great Public Schools that, whatever their faults and weaknesses, in this respect they have been strong. This is the great heritage of English education that we must never let go. Yet even this may undergo development and become still more consonant with the ideals of democracy. To confine responsibility to a few, to associate it with privilege and personal display, is to weaken, if not to defeat, its real purpose, with far-reaching results in our public life; so that, as the Headmaster of one of the great Schools was lamenting the other day, while a Public School boy thinks it is a fine thing to rule a thousand blacks in a remote corner of the Empire, he thinks it a thing beneath him to represent a thousand ratepayers in a city council. At every stage of school life we want all to feel that increasing responsibility goes hand in hand with increasing freedom, and that the greatest privilege is just the increasing power of service. The sense of freedom, the sense of responsibility, the sense of corporate life,—these are the finest and most needful means of training, for these are the things most wanted in the life to which school is to lead.

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There is much more that I should like to say ; of the broadening and humanising influence, for example, upon a school's life of that companionship of boy and girl that I mentioned in passing as, in my conviction, one of the needs of education to-day. But this I must leave, for I have come to the limit of my time—to say nothing of your patience—and I have already said enough to show, in broad outline, what seems to me to be the work of a school, or at least what I meant by defining its work as providing, so far as we can, right conditions of life, and developing right motives, as essential to the life “quickenened by worthy experience and stimulated by high ideals” that is the purpose of it all. We know only too well that from our most carefully thought out conditions there can be no result certain as the solution to a rightly worked problem in mathematics. Of the factors in our problems, besides the two for which we are mainly responsible,—namely, the external conditions of school life and the use we make of them (and we all know how lamentably short both are apt to fall of our intentions)—there is a third which does not depend on us, the material with which we have to deal. That homely proverb about the futility of trying to make a silk purse out of a sow's ear contains a truth often lost sight of by educational enthusiasts no less than by fond parents. Yet we need not despair ; silk purses are, happily, not the only things the world wants ; leather has its use as well, if it is only sound and serviceable. That is all a school need hope to do, to turn out as large proportion as it can of sound and serviceable stuff. And the way to do it is to make the school's life sound, and the school's ideal, service. That is what matters. Each of us, if he is fit for the task at all, will have his different way of setting about it. I have sketched the one that I believe in only to illustrate my meaning, and to enforce my thesis that, as in education our end is nothing less than life itself, so too our means are nothing less than the whole life of school and the stamp of habit that it cannot fail to set in those impressionable years upon body and mind and character. What matters is that every

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school should be a community living out an ideal, and so, by its conscious, and still more its unconscious, influences, ingrain-
ing into the very fibre of its boys and girls the conviction that the only
life that is truly life at all is one that has an ideal and that tries
to live it.

A REMINISCENCE OF RUSKIN.

By MICHAEL MACMILLAN.



HEN Ruskin was Slade Professor at Oxford, he by no means restricted his energies to the teaching of art. He also, as is well known, exerted great influence as an ethical teacher, and by his magnetic personality attracted round him a body of enthusiastic young men who revered him as a prophet and afterwards spread his ideas throughout the world. Wordsworth teaches us the negative lesson that we are

“Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.”

Ruskin's ethical teaching is more positive. He constantly impressed on his followers the duty of trying to take their pleasure and their pride in the performing of tasks that would benefit their fellow-men. In this spirit he deplored the amount of energy that the undergraduates wasted in ploughing the barren wave of the Isis, and called upon them to engage in some labour that would not only strengthen their muscles but also be of permanent utility. As a practical example of such work he suggested the construction of a road to connect two neighbouring villages called the Hinckseys. The suggestion was enthusiastically taken up by a large number of undergraduates who were soon busily plying spade and pick-axe under the superintendence of Ruskin's gardener, specially summoned from Brantwood for the purpose. Ruskin himself encouraged his followers in their felicitic task by example as well as by precept. He worked with his own hands on the road, and was proud of his muscular prowess. “I went to my diggings,” he wrote to Mrs. Severn in November, 1874, “and accepted a challenge to use the biggest

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stone hammer—and used it—with any of them.” In another letter he remarks that, “Diggings involve many questions, and are in fact a business I should like to take up wholly with no lectures. Little gutters want bridging, sloughs swallow up stone, banks won’t slope steep enough, and there’s a new problem every day I’m there, and two if I am not.” No doubt the simple manual labour was refreshing to a mind generally taken up with the subtleties of art, and to a hand more used to the manipulation of pencil and paint-brush than to wielding the hammer. The diggings at Hincksey provoked many a smile at the expense of Ruskin and his ardent young disciples. But there was far more in it than was manifest to a superficial view. Even though the road constructed between the two villages may have vanished ere now and left, in a material sense, no wrack behind, its construction is not on that account proved to be useless. Perhaps, though their detractors and they themselves knew it not, the undergraduates working at Hincksey were really laying the foundation of Toynbee Hall and of many another noble edifice to be built in the future by spiritual followers of their master “for the glory of God and the relief of man’s estate.”

Although I cannot pretend to have belonged to the inner circle of Ruskin’s friends at Oxford, I nevertheless, together with another undergraduate, resolved to take part in the Hincksey diggings, partly from admiration for its author, and partly, it must be confessed, from a desire for the honour of being invited to one of the breakfasts in his rooms at Corpus, with which Ruskin rewarded his amateur road-makers. So we went with the rest to the Hincksey road, saw Ruskin divest himself of his blue necktie and delicately tap a stone or two with a hammer, and in due time we got our invitation to breakfast.

My friend and I were the first to arrive at Ruskin’s hospitable rooms, and on our entrance were warmly shaken by the hand. It was a rainy day, and he told us of the glee with which he chuckled over the disappointment of skaters at the breaking up of the

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frost. Soon the rest of the party, which included, I believe, Toynbee of Balliol and Oscar Wilde, entered the room, and we sat down to breakfast. If my friend's memory is correct, Ruskin began by apologising to us for his dulness on the ground that the lady whom he had hoped to make his wife had recently died. The lady referred to was Miss Rose La Touche, the Rosie of the third volume of *Præterita*, one of whose early letters he reproduced there with strict fidelity to the childish spelling, so that, as he said, it should not "moulder away lost to all loving hearts." "Some wise and prettily mannered people," he added, "have told me I shouldn't say anything about Rosie at all," but he refused to take their well-meant advice, and at the breakfast table at Corpus, as in the pages of *Præterita*, did not shrink from speaking of her whom he had loved so tenderly and so recently lost. There is however a discrepancy in dates with regard to this matter that I cannot explain. According to my diary the breakfast took place on December 8th, 1874, and I find that Miss Rose La Touche did not die until May 29th of the following year. Perhaps Ruskin's words may not have been exactly remembered and he referred to the serious illness and not to the death of the lady.

The breakfast, as is or was usual at Oxford breakfast parties, began with fish; and our host, as he helped it, expressed a hope that fish would not be hunted out. When it was suggested by one of us that there was a danger of salmon being killed out in Scotland by being fished not only by anglers but also by men with staked nets and boat nets, "How curious," he said, "that Scott foresaw this in his *Redgauntlet*." Ruskin would not object to our fishing, if we did it in the proper way, riding on horseback and pulling down quakers' stake nets. He then went on to doubt whether Scott was a Liberal or not. He had asserted that Scott was a Liberal in his earlier writings, and felt bound to stick to it now, though he was not sure. He spoke of the consummation devoutly to be wished, when his disciples should pull down the

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railway embankments, which disfigured small countries like England, and he specially lamented the fate of the vale of Matlock. He objected to rent, more particularly to variable rents, and spoke of landlords as leeches who sucked away the wealth of the country to squander it in town. He himself had a small property, in which he let the houses at a rent a little lower than the surrounding landlords, which rent he would never increase. The rent fixed upon he exacted as sternly as any landlord. The tenants, knowing that they would never be ejected as long as they paid their rents, looked upon the houses and rooms as their own, and made many little improvements. But the proper principle, he thought, was that the landlord should receive a fixed salary for his work like the Queen. The Queen could not sell England to the highest bidder, nor should the landlord be able to do so to his property. He then spoke of his Utopia. He would have the world a museum, and each of us should consider ourselves keepers of the other men and beasts in it, making the world comfortable by keeping them nice and clean. He introduced the subject of Utopia by asking us if we had read about Utopia in the last number of *Punch*. In his Utopia no books were to be allowed. If any books *were* written, they were to be burnt, and the writer flogged or put in the pillory. In speaking of conversation he told us that he approved of a little spice of bitterness in talk, particularly in a lady's mouth. He next asked us if we had read in the *Telegraph* the story of the conversion of the famous prize-fighter called Bendigo. None of us had; so he promised to read it to us after breakfast. He then talked of sudden conversions, expressing his belief in the reality of conversion, when any one saw the truth which had been before concealed from him by circumstances.

After breakfast Ruskin read us the account of the conversion of Bendigo, which much amused and interested us. It was indeed a remarkable story. Bendigo's real name was William Thompson. He had fought twenty-seven prize fights and won them all. He

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could throw a stone 200 yards, and could heave half-a-brick across the Trent at Nottingham, where it is 70 yards wide. His firm belief was that God had given him the ability to fight that he might win money to keep his mother out of the workhouse. Before fighting he always prayed that he might be allowed to win for his mother's sake. At first he was temperate, but afterwards he was driven to drinking by disgust at the treachery of a friend who had robbed him of his money. When he was in his most abandoned state, a terror to friend and foe alike, Richard Weaver, the Evangelist, heard a voice that said, "Pray for old Bendigo." Urged on by this voice from heaven he attempted, in spite of the warnings of his friends, the conversion of the dreaded prize-fighter, and succeeded in his pious effort. Thus began a kind of apostolic succession of converted prize-fighters, for Richard Weaver, who converted Bendigo, had himself in his unregenerate days been known in the prize-ring as Undaunted Dick, and Bendigo, in his turn, with his dying kiss converted his old friend Harry Pawson, who had fought in the golden age of boxing against Tom Sayers. Bendigo died and was buried at Nottingham, where his tomb may be seen with the appropriate figure of a lion at rest sculptured on it.

After hearing about Bendigo, we were shown some of the Arundel Society's reproductions of Italian pictures. Among them was a glorification of the City of Siena, a majestic female figure enthroned, with symbolical figures grouped round her and two naked children at her feet. Ruskin thought that the children were cherubs. He regarded them as typifying the blessings of peace, and referred to the verses in Isaiah about the lion lying down with the lamb and the little child leading them. The younger eyes of my friend however distinctly made out, above the two children, the figure of a wolf suckling and licking them. So they were evidently Romulus and Remus, and their presence in the picture no doubt represented the fact that the city traced her origin to Rome. Instead of being annoyed at the correction of his


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interpretation, Ruskin accepted it with engaging candour. Round the head of the figure of Siena were the letters C.S.C.V., for which an explanation was required. "May we guess?" said I, and proposed *civium salus civium virtus*. My friend suggested *caput senatus caput urbis*. Ruskin was delighted with both suggestions and much gratified us by carefully making notes of them. Presently my friend said, "Might I make another suggestion?" I trembled for his reputation. He surely could not succeed so well again. There was in the picture a figure of Temperance holding in her hand what Ruskin took for a cup, not only full but overflowing. This gave him occasion to point out how much truer was the old painter's idea of Temperance than that of the modern total abstainer. But my friend ventured to suggest that what Ruskin supposed to be a cup was really an hour glass, and sure enough, when we looked at it more closely, there was the sand falling from the upper part in a thin line and making a heap below. What seemed to be the overflowing of the cup was made out by another of the guests to be the frame work of the hour glass. Ruskin was very much delighted at these discoveries. He said he must resign his chair to my friend, and specially thanked him when we said good-bye!

I must apologise for the rather meagre results of my only attempt to play the part of a modern Boswell. Would that I could adequately express in words the exquisite grace and tact with which Ruskin put his young guests at their ease and the skill with which he succeeded in inducing even the shyest of us to take part in the conversation. To do so is beyond my power, and I must therefore content myself with merely reproducing the rough notes that I took down in my diary thirty-two years ago immediately after the breakfast, supplemented by some additional details supplied by the memory of a friend. They may be of interest to Ruskin's biographers and to any one else who likes to hear what men of genius actually said and did even on the most trivial occasions.

THE PLACE OF ENGLISH IN THE SCHOOL CURRICULUM.

By JAMES GIFFORD.

HE problem conveniently indicated by the phrase 'the Conflict of Studies' is one which broadens and deepens with the growing complexity of modern civilisation and increases in urgency and importance with every decade. The difficulty increases, for one thing, with every increase of knowledge, for not only is it roughly true that "the philosophy of one age is the common sense of the next," but it is true also that what it took a genius to discover in one age may in a later be a mere detail in an infant-room object-lesson. Thus in every new generation the educator has a greater field of knowledge to select from, while the hours and days in a child's life are no longer than before. The problem changes also with every great change in industry and commerce: for the qualities of character that may be developed in cloistral seclusion are less and less valued as the world gets older, and whether he like it or not, the teacher must, in these days especially, make school instruction to some extent a practical preparation for the scholar's "day's work": so that the kind of education, or no-education, which was tolerated in the days before Watt and Bell and Stephenson will not serve pupils who have to earn a living in the age of the railway and the steamship. Yet further—the problem gets harder with every social and political advance. In a state where all the workers are freemen the education must be different from that given in a state where nearly all the manual labourers are slaves or serfs; and even in the same country it will, or should, differ no less as we pass from periods in which first the upper and then the middle class was the centre of political power to one like our own in which we have practically manhood

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suffrage. If, therefore, the present is, as Carlyle declared, always "a new age" to the thinking man, it is, in an especial sense, always a new age to the thinking teacher: for if there is one modern institution on which the accumulated wisdom of the past should be concentrated earlier and more earnestly than on any other, that institution is the School.

The School is indeed, whether we recognise it or not, the most important social mediator between the past and the future. Burke argued against the sympathisers with the French Revolution that, while society was indeed a contract, it was not like a partnership agreement in a trade in calico or coffee but "a partnership in all science, in every virtue, in all perfection—a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born." Adapting this noble conception to our uses, we may fairly argue that it is by putting well-trained, liberally-educated and enthusiastic teachers in well-equipped schools that the state-partners of the present generation can best pay to their partners of the future—the only partners to whom they *can* make adequate payment—the debt which they have incurred to the state-partners of the past. Surely too it is not merely the sanguine optimist who sees in the present quickened interest in education a sign that our citizens generally, however they may put it to themselves, are becoming increasingly conscious of this great social obligation. A recent writer has described the nineteenth century as *par excellence* the age of education. Inasmuch as, in England at any rate, people then first realised and acted on the necessity of having every child taught the three R's, the description is not inaccurate; but if the teachers of the next few generations rise to their responsibilities the twentieth century ought to prove, in a still higher sense, the education century—the century in which school-teaching ceased to be prosecuted anywhere as a mere trade, and rose amongst the learned professions to a position not merely of equality but of primacy. We are of course none of us all that we ought to be,

but the better our work is done the less there will be for members of other professions to do, and the more talent in each new generation will be liberated from other professions for that which must increase as they decrease. I am not forgetting the importance of heredity, nor that the character of each new generation is determined largely by an environment that the teacher can modify only indirectly and very slowly—I am, that is, voicing a tendency which may never be *completely* realised—but the more thoroughly we succeed in sending out into life lads and girls with well-disciplined bodies and with mind and heart and imagination properly trained and braced and stimulated, the more we shall be able to draw into our ranks able recruits who, but for the growing effectiveness of our work, would have been needed to keep reminding people of the sinfulness of sin, to settle disputes that should never have arisen, punish acts that should never have been committed, and cure diseases that should never have been contracted.

And while within this century, the teacher's share in the making of good citizens is certain to appreciate in public estimation, teachers themselves will, I anticipate, put our own language and literature emphatically first on the "valued file" of means towards their end. I anticipate this for the simple reason—it seems to me simple—that in a country in which we have practically manhood suffrage, and are likely in the not distant future to have adult suffrage, *liberal* education is necessary for every citizen, and for those who have to leave school at fourteen the language and literature of their own country is almost the only medium through which such education can be given. It ought of course to be a commonplace that English in this country, French in France, and German in Germany, should occupy a high if not a paramount place in all educational curricula; but when public opinion leaves it possible to graduate M.A. at our Universities without taking English at all, one cannot but harbour some dubiety as to the place that same opinion mentally assigns it in our day schools.

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You will ask probably what I mean by "liberal" education, and some may think that, as applied to education, "liberal" and "elementary" are mutually exclusive terms—that the proper and only field for liberal education is the University. Different kinds of education are admittedly difficult to define. Mr. Birrell not long ago declared that he could not distinguish between primary and secondary education—that the only important difference was between good education and bad. Huxley in his day asserted that nobody had succeeded in defining "technical" education, and I cannot find that anyone has succeeded since. Yet though the subjects included by different authorities under the different kinds or types of education may overlap and interlace, the objects specially aimed at in technical and in liberal education can with little difficulty be separated and distinguished. The aim of technical education is industrial efficiency. When you give a man technical training you expect him to be a more expert artisan or foreman or managing director, and you hope to secure for the nation an enhanced industrial output and a stronger position in the world's markets. When you agitate for this kind of education you are realising with Bagehot that "war with the ledger" may be waged as keenly as "war with the sword," and the money you pay to secure it is, in Huxley's phrase, essentially a war-tax "levied for purposes of defence." On the other hand, when you aim at the liberal education of a pupil, you are thinking, not of enabling him to secure for himself and for his country the means of continuing to live, but of rationally directing and enjoying life itself. His inborn powers are to be drawn out and strengthened, not for the material or practical goods that may be acquired through them, but because their harmonious development and rational exercise alone can secure for him the worthiest kind of happiness. In giving him a liberal education you aim, in other words, not at making his mind subserve his body, but at making his mind a kingdom to him and making him absolute lord of that kingdom. And in the process, you are not only making him of

more value to himself, but, I maintain, enriching the state of which he forms a part. For you cannot secure the harmonious development of mind and heart and imagination without at the same time deepening and quickening the social sympathies, without, that is, making him a more alert and sensitive judge of his country's welfare. "Let me," said the oft-quoted "wise man" of Fletcher of Saltoun (probably, of course, Fletcher himself)—"Let me make the ballads of a nation, and I care not who makes its laws." Let us, I would add, who, in the children that fill the benches in front of us from day to day, have to educate the next generation of artisans, the real aristocracy, as Emeritus-Professor Laurie has well said, in a democratic community—Let us see to it that these artisan-aristocrats learn in their youth to love the right kind of ballads, and in their maturity they may be trusted to make and to obey the right kind of laws.

It must be admitted, however, that the teacher who tries to give additional prominence to the literary side of elementary education cannot count on much active sympathy from public opinion, and from some sections of it may meet with virtual hostility. Two demands now being made upon us seem to me to betray very imperfect appreciation of the power and value of literature. One of these demands is prompted by a too keen concentration on the mere bread-winning or industrial aspect of life, and would have the elementary curriculum if not largely technical at least a narrowly practical preparation for technical training. Those who make it would put, or keep, elementary education largely on what has been called the arithmetical basis. They have, it may be added, always the fear of Germany before their eyes. The other demand is made by those who are impressed by such evils as hooliganism, decay of home life, lessened respect for parents, greed of excitement and restless pursuit of pleasure, drunkenness. These advisers would have us give much time in school to direct moral teaching, to lessons, say, on manners and temperance. The evils deplored by the second class of critics

seem to me to be partly due to over-attention to the claims made by the first ; but it may be questioned whether express teaching on truthfulness, honesty, filial duty, and teetotalism would prove the best, or even a good, means of counteracting the grave social evils referred to. Still these latter mentors of ours are surely in the right when they insist that wiser education of the young is at least a *part* of the solution of all the social problems that confront us ; and one might join with them in protesting against the claims made by the former class of critic. To give, one might argue, a large section of our population a purely technical or practical education might be safe enough if our people were as docile, as submissive to bureaucratic dictation, as the Germans have hitherto shown themselves, or if you could count on their growing up in an atmosphere of fervent, unquestioning, religious faith. But though our people are tenacious enough in contending for any principle they understand and believe in, they are so un-Germanic in their attitude to mere authority that if you lay an autocratic command on a Briton he will cheerfully, if need be, run counter to his own inclinations to secure the luxury of disobedience. And instead of our being able to count on religion as a genuine “solder of society” as an influence that would secure the instinctive consecration of the worker’s powers to the service of God and his fellows, we have to look forward to our pupils’ growing to maturity amid conflicts of rival theologies and toilsome philosophic attempts to reconstruct old creeds. If therefore we give a purely technical training to our captains of industry, we leave them in all probability to become the dupes of the mere money-making ideal—leave them to spend their strength trying “to make £15,000 a year and buy upholstery with it” ; and if we confine the education of the prospective privates of our industrial army within similar narrow lines, we have no right to expect that in their manhood they will be able to resist the allurements of the beershop and the bookmaker. Practical evidence of the dangers hinted at is not far to seek. Probably no city in our empire has concentrated its energies more

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resolutely on industrial output than Manchester has done. And drunkenness and other causes of physical degeneracy are so much in evidence there that when at the beginning of the Boer War some 11,000 Manchester youths sought to enlist, 8,000, or more than 72 per cent., were rejected. The law of causality is, of course, more difficult to trace in the moral world than in the physical, but it operates just as surely. Life is more than meat, and men are more than mere "hands," and if we try to train them and use them as mere auxiliaries to our looms and engines, we have no right to be surprised when the powers we have neglected to educate take part against us. If the imagination and the social instincts are not wisely stimulated, they are more likely to become perverted than atrophied ; and it is no spiritual anomaly that presents itself when a man who has never been brought into vital touch with noble pleasures seeks refuge in base ones, seeks refuge in pleasures which undermine the very physical qualities which form the basis of the industrial efficiency we over-value. It is no anomaly, I say : it is merely violated Nature revenging herself.

Essential, however, as I consider moral stamina and a sense of social duty to the future citizen worker, I question much if these can be secured by giving "Moral Lessons" a place in the timetable. No lesson is too important to be interrupted by the tactful urbane correction of any fault which appears in a pupil's conduct during the lesson (and which is not likely to be better remedied by friendly private remonstrance) ; but a teacher whose manner to his pupils is habitually courteous will not add much to the force of his own example by a half-hour's sermon on courtesy ; while instruction in courtesy from one whose manners are boorish is not merely useless but harmful. Many most desirable virtues, too, are less capable of graphic sensational treatment than the corresponding failings, just as the prodigal son's career is more interesting than that of his home-keeping brother ; and I fear that in object-lessons on morals, vice is sometimes advertised even

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while it is reprobated. Charles Lamb tells us somewhere that he had heard temperance sermons so detailed in their description of the symptoms of drunkenness that he wondered much how the pious preachers had acquired their knowledge; and I fear that lessons on truthfulness have sometimes been given in schools which have similarly roused the pupils' astonishment at the varieties of lying known to their instructor. Lessons on the physiology of intemperance, however, are on a slightly different footing, and, as being scientific rather than merely didactic, might conceivably exert a genuine educative influence; but the best way to secure temperance, not merely in bibation but in all things, is to see that our pupils leave school with cultured tastes that will keep them wholesomely interested in their leisure hours, and prevent excess of any kind from becoming a temptation to them.

And though I recognise that high educative value attaches to music and to pictures, I maintain that our own history and our own literature offer the medium through which our artisan-aristocracy can be most widely and effectively quickened towards moral and social salvation. Further, an educator whose pupils are to leave him at fourteen, should, I contend, give prominence to the concrete and picturesque elements in history—to biographies and battles, say—rather than to constitutional development, and in literature he should give the first place to poetry and the forms of prose most closely allied to it. No educational theorist, it seems to me, ever made a greater or graver mistake than did the late Herbert Spencer when he put poetry and music amongst the “merely ornamental” subjects of a school curriculum, and argued that, as they were to occupy only the leisure part of life, they should occupy only the leisure part of education. We are dealing of course with the most complex and difficult of problems and no absolute clear-cut solution is possible, but starting with the assumption that our object in school is not merely to stock the memory and drill the senses but to form the character, I would put the case for poetry in some such fashion as the following:—

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"A character," as Novalis said—and the late T. H. Green, the most original British exponent of Hegelianism, after a long course of subtle philosophical reasoning, reached just the same conclusion—"A character is a perfectly formed will."

The will is influenced by the heart and imagination even more than by the judgment; and, relatively to the other faculties, the imagination is more powerful in rude than in cultivated natures. The toper, for example, who leaves his wife and children starving in a squalid attic while he adjourns to the tavern, is more the dupe of imagination than ever Shakespeare or Dante was.*

From which I draw the conclusion that next after the personal influence of the teacher—the influence, that is, of actual contact with character—the most potent instrument of education is the literature that represents character in action—in other words, fiction, and narrative, emotional, or dramatic poetry.

Instead, therefore, of picturing any subject that appeals to the heart and imagination as a mere rococo-coping to a mechanical piece of architecture, one should liken it rather to a kind of water of life which reaches to the very roots of our spiritual nature and affects the entire development of character. It is indeed true that, in our maturity, art and poetry can be studied only in our leisure hours, but even in manhood it is the ideals formed and nourished in our evenings of leisure that inspire and support us during our days of toil; and in childhood and youth the feelings and imagination, as being relatively more active than the reasoning powers, clamour for first place and may feed on garbage if they are denied wholesome food.

Herbert Spencer, you may remember, following what he

* The force of this argument—or illustration—remains the same if we regard the toper's imagination as being captured by his senses, for it still holds that his imagination, though weak, is stronger than his judgment. It has to be admitted also that education of the imagination will not ensure nobility of character—which, however, is merely admitting that no "Morrison's Pill" is available in education any more than in politics. Men of powerful imagination—witness King David and our own Burns—may be liable to "slips in sensual mire," but they are also capable of generous, passionate repentance—"bursts of great heart"—so that if we instance them to show that enriching the imagination does not ensure self-control, we may also argue from their careers that healthy activity of the imagination secures at least a sensitive educated conscience.

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considers a scientific line of argument, classifies under five heads the leading kinds of activity which constitute human life :—1st, those activities which directly minister to self-preservation ; 2nd, those which by securing the necessities of life indirectly minister to self-preservation ; 3rd, those which have for their end the rearing and discipline of offspring ; 4th, those involved in the maintenance of proper social and political relations ; and 5th, those devoted to the gratification of the taste and the feelings. This he considers is “the order of their importance” in education. Now while it is logically indisputable that the individual must “live” before, to use Aristotle’s phrase, he can “live nobly,” it is sheer madness, I contend, to allow yourself to think that in a civilised state this logical order represents an order in time, or that Spencer’s list, read backwards, gives, if you will pardon the phrase, an order of negligibility. For wild men of the woods it might be safe to put self-preservation, and the physical health and vigour that secure it, first and by themselves, but in these days neither the parent nor the teacher can—except during a child’s helpless infancy or its periods of actual illness—safely give up a single month or week or day *solely* to promoting animal development in their charges ; they cannot, I mean, safely devote attention merely to making children physically strong, and leave out of account the question whether they are to become muscular Christians or sturdy ruffians. “The taste” and “the feelings”—placed last by Spencer—must by the teacher be kept in view from the beginning and regarded all along as of transcendent importance. And that for two reasons : 1st, that unless the taste and feelings are touched to fine issues, the state cannot be sure that the other powers it is training in the child will be devoted to social service ; and 2nd, that unless the feelings and taste are educated early, it becomes impracticable to educate them at all. You can’t begin by training a child to earn his livelihood and then give him a top-dressing of manners and morals, any more than you can yourself give up the best years of manhood to money-grubbing and then, retiring at 55 or

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65—and presenting Art, so to speak, with Mammon's leavings—develop all of a sudden a taste for poetry and painting. Salvation from Philistinism must begin in youth if it is to be effectual: after the character is formed, “repentance unto life” is, in this field, well nigh impossible.

In effect, then, I advocate that in relation to those who clamour to have moral lessons crushed into our time-tables, we take up the attitude which Sir Philip Sidney in his day took up towards the Puritans, and put forward the poet as the first of ethical educators. “For,” as Sidney says, “he doth not only show the way, but giveth so sweet a prospect into the way as will entice any man to enter it.” He comes to you, not with “obscure definitions,” but “with a tale which holdeth children from play, and old men from the chimney corner, and pretending no more doth intend the winning of the mind from wickedness to virtue.” Give children an express lesson on “honesty” or “respect to parents” and your precepts, instead of reaching the roots of character, may merely pass through the intelligence and be stored in the memory. There may, I admit, be quite a host of admirable maxims ready to be parroted forth on examination-day, but if the child’s emotional nature has not been reached, your lesson in morals or manners, however well intended, may prove to have been merely a lesson in cant and hypocrisy. But, keeping ulterior didactic aims carefully in the background, take a child of ten or so, sympathetically through a poem like *The Graves of a Household*, or read him the story of Lear and his daughters from Lamb’s *Tales from Shakespeare*. There may, in this case, be less available for exhibition on examination-day—and the best result of your work may never become verbally articulate at all—but, judging by the effect that analogous experiences have on yourself, is it not almost certain that you have quickened in your pupil the springs of domestic affection, and helped in a subtle though not measurable manner to make of him a better son and better citizen?

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I hope you are not expecting me to offer you a tabulated statement of works suitable for various ages or classes. Such a statement you are most of you better fitted to draw up than I am. But I shall venture to make suggestions about the beginning and the end of the literary course. In the infant room and even in the earlier standards much time should be given to the telling of fairy-tales, and one of the child's motives for striving to get over the mechanical difficulty of reading ought to be the prospect of reading such tales for himself. The tales should be carefully selected and none utilised in which lying and trickery are favourably represented. Hans Andersen and Grimm, and Hawthorne's *Tanglewood Tales* and *Wonder Book*, are better than *The Arabian Nights*. At the other end of the course—in the upper standards and supplementary classes—pupils should, I think, be introduced to Scott—Scott the novelist rather than Scott the poet—and to Burns and Shakespeare. I mention these three because, as already hinted, I consider vivid narrative or emotional or dramatic poetry makes a stronger appeal to young people than essays or any work the substance of which is mainly reflective; though many of the essays of Addison, Lamb, and Macaulay could be quite effectively made use of in the pupils' last school year. The selection from Burns would of course have to be made with very great care. In recommending Scott I do not mean that a series of his novels could be fully studied. Probably only one could be taken up and it would not be practicable to read every chapter of it laboriously through in school. It should be read at home and discussed in school, with, of course, frequent reference to the more striking scenes and significant speeches. The teacher should also take every possible opportunity of hinting at likenesses to, or differences from, Scott's other novels, and, adding brief vivid sketches of good scenes in these others, should encourage the pupils to further private study of their author.

Of Shakespeare's plays some, like *Othello*, are quite unsuited for school study, but I would not reject any of his dramas on the

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score of mere difficulty. This, I anticipate, will sound rank heresy to many, because there is much in a play like *Lear* or *Macbeth* which a child of 13 cannot be expected fully to understand. On the other hand in all but the mere chronicle plays of Shakespeare there is a well-developed plot, and this even a dull child can be got to follow with interest; while if only those who can exhaust the significance of Shakespeare were allowed to study him, he would simply have no readers at all. Now the "tale" in Shakespeare always has ethical value, and it has greatest value in the most difficult plays. The only difference between the pupils and the teacher would be that the pupil would leave a greater residuum of unappropriated significance to be lessened at later perusals. But if he had been sympathetically guided he would have the feeling that what he had not fully grasped was not in itself unintelligible, and that, judging from what he *had* mastered, it was *worth* understanding. The respect for Shakespeare's genius thus induced would, I consider, itself have great culture-value, and an unsatisfied curiosity about Shakespeare is itself one of the most valuable assets with which a pupil can leave school. Of course every possible means should be used to stimulate this curiosity. If you study *Macbeth* suggest comparison with *Richard III*; if *Twelfth Night* make Sir Toby Belch's likeness to Falstaff an occasion for telling your pupils something about *Henry IV*; if *Julius Caesar*, let them know that Brutus resembles Hamlet. Surely it need not be added that in no case should you attempt such minute study of the language of the play as might be expected from a University student. Your aim should be to get the pupils to see in it a vivid representation of human life. And pray understand that I don't recommend that a teacher should select a play *because* it is difficult. Classes, as you all know, vary almost as much as individuals, and much depends on the class. But if a teacher happen to be himself specially interested in a particular play and happen to have at the same time a specially bright class he should not reject his own favourite merely because

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it is not easy. And let me emphasise that interest on the part of the teacher is a first essential. Remember that nobody can, properly speaking, "teach" literature, though because of the poverty of our language we have to speak as if they could. Yet the best kind of teaching is got *through* literature. "Mind," says Carlyle, "grows not like a vegetable, by having its roots littered with etymological compost, but like a spirit by mysterious contact with spirit, thought kindling itself at the living fire of thought." The best kind of literature-lesson is that in which master and pupil go to school together, that in which the master, enlisting the co-operation of his pupils, breaks along with them through the barrier of the cold printed word, and brings their minds and his own into burning contact with that of the author.

Some of you may be inclined to remind me that "English" does not mean English literature alone, and may want to ask, "What about the language itself? What about grammar?" Teaching grammar is perhaps the most laborious task that falls to what Lamb called "the most laborious of all professions," and I have a sneaking sympathy with those who would like to convince themselves that the labour spent on it is largely labour in vain, and that grammar might as well be dropped out of the curriculum entirely. But, viewing the matter seriously, would the dropping of grammar not amount to a kind of treason to both the language and the literature enshrined in it? It may be true that it is largely by imitating their elders that young people learn to speak grammatically. But their elders speak grammatically because they know the rules of grammar. If after momentarily blundering into saying "Always show your exercise to your mother or I," they correct the "I" into "me," it is because they have mentally applied the rule that prepositions govern the objective case. If the rules of grammar are not taught to the rising generation, they will not when they grow up be themselves safe models for the next generation to imitate, and the language will begin to reel back into a barbarous gibberish. And though to a few specially

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gifted pupils facility in composition may seem to come by a kind of instinct, I cannot myself see how composition can be taught without grammar. If a child put down a "subject" and follow it by an adjective clause or two but leave the "subject" itself without a predicate, how can you correct his error if you have not taught him grammar? These are mainly "practical" reasons for retaining grammar, but I confess further that I am old-fashioned enough to put high value on the subject as a means of mental training, "as leading the children to reflect and reason"—I quote Matthew Arnold—"as a simple sort of logic more effective than arithmetic as a logical training, because it operates with concretes or words, instead of with abstracts or figures." In a primary school, however, the instruction in grammar need not be detailed—for subtleties like "subjective complements" and "objective complements" there is no time, but the rudiments of analysis and parsing should, I think, be covered by the time the pupil reaches twelve or thirteen. I don't think it good policy to let a lad studying Shakespeare associate the full rignmarole of parsing with, say, Portia's speech on mercy. A question on the mood of a verb (to emphasise perhaps a telling use of the subjunctive), on the relation of a participle, or on the filling in of an understood clause (to test the pupils' comprehension of a sentence)—these, I think, are fair samples of the kind of question which alone should be asked at this stage.

In drawing my remarks to a conclusion, I would like to emphasise that while there may be much difference of opinion about detailed illustrations and applications of the gospel I have been preaching, there is nothing really new about the central purport of my pleading. Much strenuous, unostentatious work has for generations back been done in our primary schools in the spirit of the creed I have been voicing; and even in the present quickening of public opinion about education, we are to a great extent merely drawing interest on an investment made in our schools 20 and 30 and 40 years ago by our elder professional contemporaries

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and their predecessors. But the greater freedom now extended to teachers in the planning of school curricula, and the raising of the school age to 14, have, together, greatly increased the teacher's responsibilities and his power over the future. It is not unfitting, therefore, that, no new faith being forthcoming—and none really necessary—we should try to clarify and confirm the old faith, and apply it to the new circumstances. The working classes are awaking more and more to a sense of their power, and that this power may be wisely exercised it is more imperative than ever that their social sympathies should be deepened and their minds liberalised in youth. The lengthened school life gives the teacher greatly increased scope for securing this end, and the most valuable means towards it is furnished by our noble literature to which in the last two years of school life a paramount place should be given. But few of the pupils in the primary school will reach the ordinary University; but what Carlyle called the true modern University—"a collection of books"—will, in these days of free libraries and cheap editions of English classics, be open to every one of them. I have in effect been contending that it should be the teacher's aim to see them matriculated at this university and started on their course with an enlightened desire to make the most of their opportunities. And I have laid little emphasis on the "practical" side of the teaching of English and much on the "humanistic," not because it would be difficult to make out a case for it on the practical issues, but because I consider that the surest way to secure good practical results is (as regards this subject, remember) to put culture first and industrial skill second. Instruction in arithmetic and in some departments of drawing may be as practical as you can make it—as practical, for example, as any actual manual training you can find time for. But the surest way to get even good workshop results out of English is to teach it with the immediate aim not of making the artisan of more value to his employer in working hours, but of making him of more value to himself in his hours of leisure. If we seek first industrial skill we

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may have to face a decay of personal character that will make all our training nugatory. But if we seek first to enrich the worker's individuality, seek first, in an educational sense, to save his soul for him, seek first—I mean no irreverence in borrowing the phrase—seek first “the kingdom of heaven for him,” all other things,—food, and clothing, and the industrial efficiency that secure them,—will be added unto us.

FREEDOM AND BRITISH WOMANHOOD.

By EMILY H. SMITH.

"We hear of the 'mission' and of the 'rights' of Woman, as if these could ever be separated from the mission and the rights of Man; as if she and her lord were creatures of independent kind, and of irreconcilable claim. This at least is wrong. And not less wrong . . . is the idea that woman is only the shadow, and attendant image of her lord, owing him a thoughtless and servile obedience, and supported altogether in her weakness by the pre-eminence of his fortitude. This, I say, is the most foolish of all errors respecting her who was made to be the help-mate of man. As if he could be helped effectively by a shadow, or worthily by a slave!"—*Sesame and Lilies*.

"And the real final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish, and too thoughtless to take pains for any creature out of your immediate circles."—*Crown of Wild Olive*.

ERE Ruskin is true to the primal instincts of his countrymen. This high ideal of womanhood lies at the root of Celtic and Saxon civilisation. There was nothing like it among the classical or oriental races of Europe. So Plutarch in *De virtute mulierum* illustrates his un-Roman views of the equality of the sexes by describing the practice of the continental Celts, who consulted their women about peace and war and made them mediators in controversies. Caesar also records of the early Britons that both men and women shared on equal terms in the affairs of court, council and camp, and notes with surprise the morality of both sexes. The heroic and gifted Boadicea was the type of many a British help-mate who more or less conspicuously opposed the forces of lust and oppression of the Latin conquerors. Her defeat quenched the freedom of British womanhood and the spirit of British manhood.

Happily the Roman influences on our country were soon modified by the arrival of the Angles and Saxons, of the same

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Teutonic stock as those German races of whom Tacitus wrote :

“The women are the most revered witnesses of each man’s conduct.”
... “In all grave matters they consult their women.” “Lest the woman should think herself to stand apart from aspirations after noble deeds, and from the perils of war, she is reminded by the ceremony which inaugurates marriage (in which she is handed a spear) that she is her husband’s partner in toil and danger, destined to suffer and dare with him alike in peace and war. . . . She must live and die with the feeling that she is receiving what she must hand down to her children, neither tarnished, nor depreciated.”

And so ere long the English conquerors built up in this island a society and system of government, crude and with the taint of slavery and war, but sound in its foundation on the principle of the absolute equality of all its free-men and free-women.

In the first rank was the Queen Consort, crowned, and sitting on a throne beside the King, having a separate household, managing her property in her own right, and confirming the King’s Charters with her own seal. History tells also of Queens Regnant, such as the illustrious Ethelfreda, Lady of the Mercians, whose reign was worthy to follow that of her father, Alfred the Great.

Then noblewomen sat in the Witanagemot, where laws were signed by King, Queen Consort, Bishops, Abbots, Abbesses, and *Witas*, a *general* term for the lay councillors. We women of the 20th century have no position which is a counterpart of that of the Saxon Abbesses. The Principal of Newnham College after all has no seat or voice in the national councils, and presides over an institution for women only ; whereas an Abbess like Hilda of Whitby could attend the Witan, presided over the historic Synod of Whitby, and was head of one of those Northern un-Romanised monasteries for women and men. Among those whom she instructed and inspired were many famous Bishops, and Caedmon, our first English poet.

Below the rank of the nobility, free-men or free-women sat in the shire, burgh and tun-mote to manage the affairs of the shire, burgh and tun, and to elect the gerefas of each mote. When one

reflects on the illogical, unjust anomalies of our modern local councils in relation to women's votes and work for those bodies, one may truly call the Saxon times, with their simple plan of one man one vote, one woman one vote, the golden age of local government. Yet they were also the golden age of domestic arts and crafts, for every woman from the Queen downwards supplied through her own industry and supervision most of the common needs of life in palace or homestead.

Then came the Norman Conquest. The Norman French had become somewhat Latinised by sojourn in France, but they were of the same race as the Anglo-Saxons, and in course of time conquerors and conquered mingled in a nation essentially English in language, modes of thought, customs, and the spirit of free government. Thus women suffered less socially and politically than at first seemed likely.

From the 11th century onwards the Queen Consort held the same honoured position as in the Saxon courts, and our Queens Regent and Regnant are well-known worthies in history. An attempt to introduce the Salic law failed, and even the stern feudal system of military tenure of land, which naturally favoured the male heirs, was unable to ignore the rights of inheritors, when they were inconveniently born of the female sex. Among the Saxons all children inherited equally. The Normans introduced the law of primogeniture. Saxon influence, however, preserved to the daughters the right of succession before the more distant male kindred, and maintained the principle that sex in itself did not disqualify a woman from civil and military rights and duties. Thus an only child, if a daughter, inherited on exactly the same terms as a son. She paid and received homage, paid feudal dues and national taxes, performed judicial functions in the feudal courts, and could send a deputy or pay a fine in lieu of personal military service, as did the infirm males of her day. Abbesses holding lands of the King, and peeresses in their own right were liable to summons to Parliament in person ("Ladies

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Spiritual and Temporal" they are called in a 15th century charter), and like infirm men were privileged to send a proxy. Ladies could be knighted, as Mary and Elizabeth were before they became Queens, and the earliest stone effigy of a woman on a tomb in England (1247, in S. Mary's Church, Abergavenny) represents Eva de Cantilupe in the insignia of knighthood, as holder of Abergavenny Castle by knight's-service. A lady could inherit the public office associated with the title or property, and performed it by deputy if necessary. Thus Eva of Salisbury (1188) was an active Sheriff of Wiltshire, Anne de Clifford in James I's reign was High Sheriff of Westmoreland, and sat on the Bench in the Court of Assizes at Appleby. Many heiresses became High Constable, High Steward, High Chamberlain and Governors of Royal Castles, while a woman was the King's Champion at Henry IV's Coronation, and deputed the performance of that office to her son.

County women also inherited on the same terms as male heirs. As free-holders they were free-suitors (or attendants) at the Shire Courts, shared its judicial functions, elected Knights of the Shire as their representatives in Parliament, or sealed the indentures of those elected. They also nominated burgesses to represent their own private boroughs in Parliament. Like men they had the *privilege* of non-attendance at the Shire Court.

With regard to women in the towns, the records of the social, religious and trade guilds show that the sexes were treated with equality in the guild affairs. Chaucer's good wife of Bath was a type of the energetic, much-travelling, business woman, who played no unimportant part in the life of a medieval town. As for civil and political rights women could be free of boroughs on the same terms as men burgesses, or vote for representatives in the Borough Council or in Parliament.

The story of the growth of constitutional government from the 11th to the 16th century is intricate, and different conditions of liberty prevailed at different times, and in local

government at different places. Yet two principles are clearly established—(1) that property for men and women carried with it very distinct feudal and civil rights and duties, sex being no disqualification ; (2) that there could be no lawful taxation without representation. As all the enactments, including Magna Charta, are couched in *general* terms, they were interpreted as applying to qualified women no less than to qualified men. There is no doubt that women never used the franchises as much as men. But there are many records of the fines of male freeholders for non-attendance at the Shire Court, and of compulsion to be Knights of the Shire in Parliament. It is not wonderful that women also in those days of rough travelling and immature patriotism shirked the duties of citizenship. That brave north countrywoman, Lady Anne Clifford, acted up to her motto—"Preserve your loyalty, Defend your rights." If the dames of olden time had all of them lived in this spirit, the world would not have been so long in acknowledging the religious, moral and political claims of women to develop their womanhood for the good of all as fully as men their manhood, and the British Parliament would not now in the year 1907 have been able to refuse to women that free citizenship, which makes again possible the ideal, peculiar to Celtic and Teutonic races, of the co-equal dignity and alike needful functions of both sexes in family and national life.

From the 17th to the early part of the 19th century the position and character of womanhood changed, and mainly for the worse. Literature is the outcome of history. The women of the mediæval and Tudor times are as different from those of the Stuart and Georgian periods as the heroines of Shakspeare's plays are from those of Richardson's, Fanny Burney's and Jane Austen's novels. Many causes produced "this period of limp womanhood, this backdraw in the tide of civilisation," which resulted in woman becoming, although still possessed of many estimable and really charming qualities, little more than the toys, or domestic animals, or even slaves of the now "superior" sex. The decay of chivalry

brought the masculine attitude towards women of curiously distorted reverence and indiscriminate, chiefly sentimental, protection, unintentionally resulting in no real respect for, and frequently blended with actual contempt for the fair sex. Puritanism tightened morals, but accentuated the, in some respects, narrow Biblical ideal of woman. The evil and frivolity of Stuart and Georgian courts influenced some ranks of society. The crushing of the Trade Guilds destroyed a social and commercial sphere in which the sexes had been on equal terms. The suppression of the conventual houses swept away the whole organised system of female education, and nothing adequate till our own day has supplied its place. With the convents disappeared too the chief honourable career for women who were unmarried through choice or force of circumstances. A nun in the Middle Ages was religious instructor, professor and teacher to boys and girls, doctor, nurse, lawyer, scribe, artist, author, guardian of the poor, and trustee of charitable funds. She spun, wove, and engaged in or superintended the work of the convent mill, bakehouse, brewery, herbarium, garden and farm. Not till the 19th century have large numbers of women again been permitted or had enough independence of spirit to develop their spiritual, intellectual and practical gifts in professions and industries. The false idea that work is ignoble for ladies except when unremunerated gained acceptance, and a woman was said to be "supported" by her husband, though as wife and mother she might labour ten times as much as he. The male relatives of a single woman retained their self-respect, if they destroyed hers, by keeping her, often as a pitied dependent and social failure. Matrimony became the sole career for respectable women, and the true aim and ideal of marriage were lowered to the harm of both sexes. Only among the Society of Friends did woman, whether married or single, hold her natural place as a human being with responsibilities to her Maker for her own peculiar contribution to the sum of human progress equally with man.

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This social degradation of women was contemporary naturally with their political and civil disablement. Man became the arbiter of woman's fate in family, civic and national life in a way hitherto unknown, all the more so that his own powers and opportunities were enlarging. The women of Shakspeare's time were politically free. The prejudiced, inaccurate and wilfully ignorant Sir Edward Coke in James I's reign first voiced in a court of law the growing public opinion in favour of the political disability of women. From his time to the Victorian Era new laws were added, old ones altered or re-interpreted and precedents created (not without legal contests) in a generally well-meaning but always prejudicial spirit towards women, till politically they were put on a par with children, lunatics and criminals, and as regards civil liberty they became a chattel. Liberty and Justice, however unintentionally, were inevitably warped by one-sided views of life and methods of government.

Nevertheless some women remained true to their noblest instincts. The life of Lady Anne Clifford is a thrilling story of successful protest against sex-injustice. The petition of London women presented to the House of Commons, February 4th, 1641, for the redress of national grievances, contains as forever memorable a declaration of the religious, moral and political duties of female citizens as that second great Declaration of Independence by American women in 1848. Mary Ansell and Mary Wolstonecraft Godwin were among the voices crying in the wilderness of the 18th century for the restoration to society of institutions and manners based on the eternal principle of the equal dignity of the sexes. The first public protest of a 19th century man against the degradation of women was that by William Thompson, 1825:—

“The appeal of one Half of the Human Race, women, against the Pretensions of the other Half, men, to retain them in Political, and thence Civic and Domestic Slavery, a reply to a paragraph in Mr. Mill's celebrated article on *Government*.”—James Mill, in supplement of *Cyclopædia Britannica*.

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This was not the opinion of the law-makers. In the Reform Bill of 1832 the word "male" was inserted before "persons" in the clauses relating to the franchises in the Charters of the newly-created Boroughs, and by the Municipal Corporations Act, 1835, the old Charters of old Boroughs were *altered* from general terms in order to limit the vote to males. Two months after the passing of the Reform Bill a Yorkshire woman-freeholder petitioned the House of Commons for the right of an unmarried woman with the necessary qualifications to exercise the parliamentary franchise.

The accession of Queen Victoria to the throne in 1837 was of tremendous import, as it raised the domestic and political status of at least one Englishwoman beyond dispute. In the same year too American women established their claim to enter public life as Anti-Slavery agitators, and in 1840 nine American ladies went as duly-authorised delegates to the Anti-Slavery Convention in London. It seems hardly credible that their right to sit in the Convention was denied on the ground of sex by an overwhelming majority of fellow male delegates. They returned to their country pledged to a great purpose. "We have now to emancipate the white slave." The Woman's Rights movement spread like wild-fire among the American people, who had so recently acknowledged a belief in the fundamental principle of human freedom. Sympathy with the American lady-delegates, the inspiration of the wisely used liberty of women in the United States, the experience in the Anti-Slavery and Anti-Corn-Law agitations of the powerlessness of the voteless woman gave an impetus to the cause of female emancipation in the British Isles. In 1866 the first of an unceasing series of petitions in favour of Women's Suffrage was presented to the House of Commons by John Stuart Mill, who had been the woman's champion in his famous essay on *Liberty*. In 1867 the first committee for establishing a Women's Suffrage Society sat in Manchester, with Jacob Bright in the chair.

The names of Elizabeth Fry, Mary Carpenter, Florence Nightingale, Sister Dora, Elizabeth Barrett Browning, Charlotte

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Bronte, Marianne Evans, Mary Somerville, Anne Clough, Frances Power Cobbe, Lydia Becker, Josephine Butler, and the host of living women reformers, politicians, writers, educationalists and workers of every description are evidence that British women when given educational, professional and industrial opportunities, have, in spite of surviving sex-injustices, many personal failures and social and economic complications, justified the claim to live and serve the world as responsible human-beings and fellow-citizens with men. They have still to gain for duly-qualified women the status of citizenship, and the only weapon for directly influencing the government of their country. But the Parliamentary Franchise (enjoyed by their Colonial sisters) cannot long be denied them even in the more slowly progressing mother-country, since in addition to the incontrovertible theories of ethics and arguments of reason which have always supported it, is now added the force of immediate political expediency. It is a momentous event in modern history, if humiliating at this late period and disappointing in result, that for the first time a Women's Suffrage Bill has within the present Session of Parliament been seriously debated in the House of Commons as a question of practical politics, and been supported by the individual opinion of an English Premier as indispensable to the welfare of the country.

"We are foolish, and without excuse foolish, in speaking of the 'superiority' of one sex to the other, as if they could be compared in similar things. Each has what the other has not : each completes the other, and is completed by the other . . . the happiness and perfection of both depends on each asking and receiving from the other what the other only can give."—Ruskin, *Sesame and Lilies*.

"The woman's cause is man's : they rise or sink
Together, dwarf'd or God-like, bond or free."

Tennyson, *The Princess*.

The beginning of the reinstatement of woman in her natural place has largely caused in the 19th century a second Renaissance of national life and literature. Her complete reinstatement, and

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the full co-operation of men and women in the expansion of "the nobler modes of life, with sweeter manners, purer laws" are for the 20th century to accomplish.

Womanhood is therefore on its trial as it never was before. Let us women not forget our natural place in our efforts to get out of the unnatural one. Let us cherish the essentials of womanliness, while giving free play to the noble powers which we have in common with all human beings. Let each of us not fail, whether as a mother and wife, or as a woman, realising the larger motherhood and housewifery of teaching the children and working for the welfare of the community, "to live and die with the feeling that one is receiving what she must hand down to her children neither tarnished nor depreciated," viz., all those good qualities of the human race which are specially feminine. Let us inspire the girls of to-day with a conception of womanliness which is not incompatible with the wise use of her spiritual, intellectual and physical powers, not inconsistent with the beneficent exercise of the duties and rights of citizenship, and so in harmony with the Divine purposes of human life, that it is inseparable from the mutual love, justice, honour and service of noble manhood and womanhood.

BURNS AND HIS DEBT TO FERGUSSON.

By NEVILLE LASKI.

IN his description of Edinburgh, Robert Louis Stevenson complains that the perfervid admirers of Robert Burns do scant justice to the man whom Burns himself acknowledged as his master in the art of poesy. The injustice does not lie at the door of Burns; the stone that marks the last resting-place of Robert Fergusson in the kirkyard of Canongate is itself a proof of that, for that stone was put up by Burns, and he spent his last shilling to pay for its erection; he wrote the lines that are carved on it, and in a fragment of autobiography he speaks of the debt he owes to the young comrade who breathed into him the impulse of poetry and, up to the time when he grew famous, continued to influence him in his manner and his choice of subjects. But subsequent biographers suppress all mention of Fergusson, as though the greatness of Burns needed the belittlement of his master. Fergusson does not deserve to fall a prey to dumb forgetfulness, and least of all men, whether dead or living, would Robert Burns himself desire that he should.

This minor poet was the third son of William Fergusson, who removed from Aberdeen to Edinburgh in 1746. Robert, his son, was born on the 17th October, 1750, and grew up a delicate and nervous youth. Through ill health he could not be sent to a private school until his sixth year; in 1758, he proceeded to the High School of Edinburgh. At the end of four years he gained a bursary to the Grammar School of Dundee and the University of St. Andrew's, and after three years at Dundee, he matriculated, in 1765, at the University. As the society here was of a gay and vivacious nature, we have mostly description of the "larks" of his career handed down. A college servant spoke of him as a "tricky callant, but a fine laddie for a' that." He is said to have read and loved Horace and Virgil, and to have read much English.

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In 1768, his studies were broken by the death of his father, and the young man, who had intended to enter the Church, was forced to leave it. He became an employee in the office of the Commissary Clerk in Edinburgh, and remained a drudge till the day of his death. He still retained his callant-like ways, and was both a talker and a singer; but he loved only too well his

“dram o’ gin
Or haddock lug,”

which was too much for his weak constitution. He was severely ill in 1774, and falling into religious melancholia, was confined in a madhouse, where he died 16th October, 1774, at the age of 24. He was buried in the Canongate, where, in 1789, Burns erected a memorial stone on which is engraved :—

“Here lies Robert Fergusson, Poet.
Born Sep. 5th, 1751. Died Oct. 12th, 1774.
No sculptured marble here, nor pompous lay,
No storied urn; nor animated bust;
This simple stone directs pale Scotia’s way
To pour her sorrows o’er her poet’s dust”

and on the reverse side of the stone :—

“By special grant of the managers to Robert Burns, this burial place is to remain forever sacred to the memory of Robert Fergusson.”

This is a practical testimony of Burns of his indebtedness to Fergusson, and, even granted that critics deny his influence on Burns, yet he is thus addressed :—

“Oh! thou my elder brother in misfortune,
By far my elder brother in the muses,
With tears I pity thy unhappy fate!”

The object of this essay is not to dwell on the merits or demerits of this minor poet, but to calculate his influence on Burns. This influence cannot be doubted. Although he lacked imagination and constructive skill, yet his ideas were to give to Burns some of his best groundwork. Fergusson quite

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unknowingly paved the way for Burns, and was in a certain sense of the word his master.

The *Leith Races* undoubtedly provided Burns with materials for the *Holy Fair*. In Fergusson's poem, the setting is exactly the same as that of his successor, both in metre and style. Mirth conducts the former and Fun the latter; both are introduced in the shape of a woman, and both dwell fully on the motley crowd and the preacher, and of bodily comforts.

Fergusson's poem begins:—

“In July month, ae bonny morn,
When Nature's rokelay green
Was spread o'er ilka rigg o' corn
To charm our roving een;
Glouring about I saw a quean,
The fairest 'neath the lift;
Her een were o' the siller sheen,
Her skin like snawy drift
Sae white that day.”

While that of Burns:—

“Upon a Summer Sunday morn
When Nature's face is fair,
I walkèd forth to view the corn,
An' snuffed the caller air.
* * * * *
Fu' sweet that day.”

In both cases the metre is similar, the setting is the same, and a comparison of the two poems will show how closely they resemble each other. The name of the lady in *Leith Races* is thus given:—

“They ca' me Mirth.”

In the *Holy Fair*:—

“My name is Fun.”

Again, the *Brigs of Ayr* must have been suggested by the *Mutual Complaint of Plaenstanes and Causey*: in the one the dialogue is between the two Brigs, in the other between the spirits

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of the Auld and New Brig. Further, Burns' beautiful poem, *To a Mouse*, has some exquisite reflections in it that can be almost exactly matched in *On seeing a Butterfly in the Street*.

The *Farmer's Ingle*, if compared with the *Cottar's Saturday Night*, will leave no doubt as to influence of the city-bred poet on the picturing of peasant life. Again the metre and colouring are similar. The family union, the youthful lovers, the homely fare and cosy room, and the family prayer have their place in both poems.

Burns writes :

“But now the supper crowns their simple board,
The halesome parritch, chief of Scotia's food;
The soup their only hawkie does afford,
That 'yont the hallan snugly chows her cood”;

which is an adaptation of :—

“Weel kens the gudewife that the pleughs require
A heartsome meltith and refreshing synd
O' nappy liquor, o'er a bleezing fire:
Sair wark and parritch down wull sune be join'd
Wi' butter'd bannocks now the girdle recks,”


and in both cases Jenny is wooed.

Burns in despair, humorous, serious, resentful; Burns of Scotch Drink must be compared with Fergusson in the same mood. He had a great reverence for Fergusson as representing the “Scottish Renaissance school of poetry,” and reproduces from the older poet treatment, subject, phrases and verses. In fact the “*mouse*” metre is reproduced in its entirety from Fergusson.

From this it can be seen that Stevenson had judged the case rightly. Fergusson has not received his rightful due from the critics of Scotch poetry. A closer comparison of his poems with those of Burns will leave no doubt in the unprejudiced mind that “*The child is father to the man*” may be interpreted in more than one way. Fergusson helped to create Burns; and what Burns has recognised must be acknowledged by all.


REVIEWS.

An Introduction to the History of Modern Europe. By Archibald Weir, M.A. London: Methuen & Co. 1907. 6s.

HE scope of Mr. Weir's book is as wide as its title suggests. It deals with the story of European politics from Queen Anne to the death of Sir Walter Scott, and weaves in the records of progress in social science, in art and in industry. It discusses, in fact, a much wider range of subjects than are commonly understood to lie within the realm of history. In thus broadening the basis of historical discussion, Mr. Weir raises history from the trough of dates and battles and assists the ordinary reader, perhaps to an even greater degree the ordinary teacher of history to make his subject a live interest in the minds of his pupils. "The leading contention of this book is that the period it embraces is different from all other periods, and that the differences must be taken into account if the teaching of modern history is to be informative and stimulating." These words from the Preface are very true. The epoch which contained the Revolution and the Napoleonic Wars, contained also the awakening of modern industry and the golden age of at least one modern European literature. Great literatures were, of course, no new creation of that era; but they were more expressive of national feelings. And if it is true to say (with reservations) that Rousseau made the French Revolution and that the young poets of Germany won what Heine called "the Liberation War of Humanity," it is still truer to say that Watt and Arkwright unconsciously founded a new social order in which wealth was to multiply at an astonishing pace more or less at the expense of the great body of workers who were called into being under the new industrial democracy. All these things and

many more will be found within the boards of Mr. Weir's book, which will form a useful introductory handbook for the teacher of history. The value of an introduction lies in the presentation of the subject in broad general outlines, in giving a foretaste of all that is to be found by a closer study of the details, and in inducing thereby a desire for further knowledge. Such an aim we believe to have been in Mr. Weir's mind when he wrote the present volume. And we are certain that it will lead some who have not hitherto pursued the study of history to take it up as a thing interesting in itself and worthy of study. We believe that there is nothing more inspiring than an enlightened reading of history. To such a consummation Mr. Weir's book will lead. Chapter vii, for instance, "The Industrial Revolution in England," leads naturally to an investigation of the whole problem of Labour and Capital, which, in its turn, sends the reader far into the black heart of the social question. Chapter x, "National Literature in Germany," opens up a totally different field. And so on. As a key which will open many doors we commend the present volume.

The Destruction of Daylight: A Study in the Smoke Problem.
J. W. Graham. London: George Allen. 2s. 6d.

 HIS is an admirable study of the present position of the smoke problem. Mr. Graham has clear insight into the evils caused by the production of smoke, though he does not rhapsodise about it. Most convincingly he states the case against smoke on its various grounds—the amount of waste and damage will be a revelation to many readers. There must be few women who do not know something of the enormous part played by smoke in the soiling of the house, which accounts for more than half of the

labour that weighs so heavily upon them or their less fortunate sisters. Now they should realise that nearly all this smoke (if not quite all) is preventible, and half their labour avoidable, but for ignorance and selfishness. There are no students of smoke prevention who do not know that the vast volume of factory smoke represents a great waste of fuel for a ridiculously small return of efficiency: who do not know something of the great value of the bye-products of coal-combustion flung wantonly and hurtfully into the air. What is needed now is that all should realise that this waste and damage is entirely preventible. The education of public opinion will do much; but the law must be enforced in proportion as the knowledge of the methods of prevention become accessible to manufacturers. The nuisance would very soon cease but for ignorance and selfishness. Its abolition would make a great advance in the efficiency of machinery, in the health and temper of our workers and their employers alike, in the beauty and permanence of those buildings and scenes and skies in which alone we can find unfailing springs of joy and health.


The chief difficulty perhaps in general education towards any reform is the rapidity and completeness with which the mind settles into new conditions. For smoke is a new condition of life. The total volume produced fifty years ago must have an extremely small proportion of that produced to-day. The whole amount of coal used in the year 1781 was no more than that used in a single week of the winter of 1906. Again we have many of us been taught in school the marvellous variety of the products of coal tar: many have recently been honouring the inventor of the process, and some pondering over the success of Germany in monopolising the manufacture. Yet in all probability there are not many who do not habitually regard smoke—thick smoke—as a necessary evil if an evil at all, and as an encouraging symptom of prosperity! Knowledge and imagination are needed to see that the brief rash age of coal-smoke is doomed. Mechanically

and hygienically its thick and nauseous dark precedes the dawn. Our posterity will be amazed at two contrasted aspects of our industrial energy. There is the restless, alert, inventive vigour which has in so few years given us so many firm alliances with natural powers of steam and electric current. There is too the strange spendthrift ecstasy which has driven us to make wanton waste of fuel and its bye-products, and that at a fearful cost in human life and happiness. Strange that we should be so long awaking to the consequences of undisciplined selfish prosperity: strange that the triumphant orderly brain should so long have been content to leave the chaotic kingdom of smoke unsubdued. It is true that the low average mind which in popular use misrepresents the business man has said it will not pay. That is said of every reform, and most inventions which betray a suspicion of beneficence. But this "business" instinct bases all its calculations on a mean expectancy of human wants, and debases what it satisfies. The real business instinct in practical things foresees real wants whose satisfaction will set free more possibilities of human development.

Mr. Graham describes in a way that all may understand the devices that have been experimentally successful in avoiding smoke. He tells too of the experience of enlightened firms who have given up the bad and wasteful habit, and found the change economical. The reviewer can speak from his own experience of the advantages (literally inestimable) of smokeless factories to their neighbours, over those which fling their garbage in at all your windows. In the more difficult matter of domestic smoke, Mr. Graham has many interesting suggestions. The discovery of coalite by Mr. Parker came in time to be recorded in Mr. Graham's book, and every day brightens the hope that it brings of a solution of this, the real difficulty. The invention touches the problem at the right point. Instead of making smoke first and destroying it after (with more or less economy and success), the valuable fume producing elements are extracted first, leaving a fuel superior in

every way (including economy) to coal, and not inferior in the open cheeriness so dear to English folk. If there are still any of our readers who do not know of coalite they should get *A Smokeless London* from Coalite Ltd., 3, London Wall Buildings, E.C. Mr. Graham's book was written under the auspices of the Guild of Saint George, and right good Ruskin work it is. The smoke dragon should be much to the taste of the Saint and his followers, who should all read this book. They will find that the dragon is far less formidable than his proportions would lead them to expect. The ground that is freed of his noisome bulk will be clear for the greater battles that remain: and the subtler brood of dragons will have lost a valuable ally.

Essentials in Architecture. John Belcher, A.R.A., Past President R.I.B.A. London: Batsford. 5s.

 HE sub-title gives the best indication of the aim of this book: "an analysis of the principles and qualities to be looked for in Buildings." Mr. Belcher, an architect of great authority and enthusiasm, has resolutely set himself to help the amateur of fine buildings. He avoids technicalities: writing simply and forcibly. There was real need for such a book. The feeling for building and decoration as an art is undoubtedly spreading, both within and outside the reach of Ruskin's influence. But Mr. Belcher's statement remains true that "such knowledge and interest as exist among us to-day—outside of professional circles—are for the most part of the historical and antiquarian rather than the practical order." We feel sure that Mr. Belcher's readers will confirm his hope that his book "will introduce an element of intelligent certainty into what too often has been regarded as a mere matter of vague and unreliable taste or even caprice": and share his belief "that what is here set forth—illustrated and explained by

many very beautiful examples—will serve as a true basis for the development of a refined taste, and therefore also for the creation of a higher public standard of excellence in all that pertains to architecture.” The seventy-four illustrations are chosen with very great care so as to form an integral part of the text: a home-staying Englishman may be permitted a regret that the examples are not all English: but it is not a great matter, for they are all significant, and the lessons taught by them may be applied at home. Mr. Belcher keeps firmly to the root principle of the appreciation of any art—the realisation of the artist’s aims, and of the material problems which faced him. We must love the stone and the brick for its own sake where it is lovely in form or colour: but love it best for the human brain whose dream it bodies, the human hands which fashioned it. We must try to feel what the artist aimed at before we can appreciate his achievement, watch his battle with the inert material before we can enjoy to the full the great monument of his victory.

To those who have begun their appreciation of architecture under the stimulus of Gothic it will be of special value to see the analysis of “those elements which are common to all good architecture, be it ancient or modern, classic or Gothic,” worked out by one whose temperament leads him to look for classic examples. Mr. Belcher is not primarily concerned with the restless daring which (misunderstood) gave us the word “gothic,” and which even the sympathetic insight of Ruskin characterised as savage. His business is with the amenities. Proportion, breadth, restraint, dignity—the “classic” virtues—he illustrates not in the far flights of the spirit of beauty, but in her homing places.

The book is slight and makes no claim to completeness. This is specially apparent in the section devoted to materials, where (as a minor point) one would have expected a reference to Adam plaster in a book which will be read by many Londoners. Indeed this part of the book is so short as to be of doubtful use, though a full treatment would have been of great value.

The Working of the Small Holdings Act. With Suggestions for its Amendment. By L. Jebb. London: John Murray. 1907. 1s. net.

How Landlords can create Small Holdings: Some Examples. By L. Jebb. London: John Murray. 1907. 6d. net.

THE problem of Small Holdings is slowly but surely being realised as one that closely and widely affects our national well-being. We begin to see that, if we grapple with it seriously, it will involve far more than a much-needed readjustment of the conditions of land-tenure and of agriculture; and that it may lead to much more than increase of wealth and a higher standard and realisation of life for our rural population. Its bearings upon urban problems also are now becoming obvious. We are, that is, beginning to relate Small Holdings to our country as a whole, and rural progress to urban progress; and to see that we cannot neglect or quicken the one without neglecting or quickening the other. We are, in fact, thinking less of Hodge and his landlord or employer and more of John Bull, in the national sense, when we now speak of Small Holdings; and when we have thought a little more, we shall perhaps find that we are correcting and wonderfully improving our self-projected image of ourselves. It has need of it.

Miss Jebb has already done much to educate the country on the subject of Small Holdings. She knows the subject thoroughly. She has a wide, minute and exact knowledge of the literature bearing upon it; and her personal investigation of most if not all of the practical attempts to solve the problem so far made gives her a peculiar right and competency to speak. In the two little volumes before us she has skilfully condensed a vast amount of fact and experience, of criticism and suggestion. The volumes are, indeed, a model of what such works should be. They do not, of course, cover the whole ground of the subject; but they

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amply fulfil their purpose : they give a clear and readable summary of the main problems involved in the wider establishment of Small Holdings ; an equally clear and readable summary of much of what has been attempted and achieved ; and many helpful suggestions towards greater attempts and achievements in the future. The wide and intimate bearings of the establishment of a system of Small Holdings upon the problem of national progress as a whole have, naturally, scarcely been touched upon ; but the reader must be dull indeed of imagination who cannot catch a glimpse of these for himself as he reads Miss Jebb's pages. We confidently anticipate that few who read these two little books with the seriousness they deserve will fail to study the larger work on *The Small Holdings of England* which Miss Jebb has just published.

The Housing of the Working Classes and of the Poor. By M. Kaufman, M.A. (*The Social Problems Series*, No. II). London and Edinburgh: T. C. and E. C. Jack. 1907.
1s. net.



HIS new volume of Messrs. Jack's *Social Problems* series is altogether admirable. We congratulate author, editor and publishers alike upon its appearance. If all the other volumes of the series are up to this standard, we shall have a body of works which cannot fail to have a stimulating and helpful influence upon the social thought and action of the immediate future.

The problem of Housing, like that of Small Holdings, is a very complex problem. It is doubtless an instinctive, but vague and nervous, apprehension of what is involved in the serious grappling with either problem that is responsible for our slow and ineffective action towards re-peopling the land and re-housing the people.

Social duties and responsibilities are little more than subjects of academic discussion in Parliament, and they have not yet found their way into the curricula of school and college. It is therefore essential that a series dealing with the social problems of to-day should not consist merely of a number of unconnected textbooks on isolated subjects, but that the oneness of that great social problem which is, in reality, what we call contemporary life and history, should be apparent throughout. It is obviously difficult to condense the vast and intricate problem of the housing of the working classes and of the poor into the small space of a hundred and fifty pages in such a way as to make it stand out clearly as a problem in itself, and yet to correlate it with clearness and conviction with the social problem as a whole; but it seems to us that Mr. Kaufman has done this with remarkable skill. Despite the great compression which he has had to exercise in his record of legislation and practical experiment, and of the difficulties which have proved insurmountable here or have been overcome there, and despite the necessary brevity of his criticisms and suggestions, his book is an eminently helpful and readable introduction to its subject. It overlooks no aspect of the housing problem. Here and there, perhaps, a little more or a little less detail might have been advisable; but we heartily recommend the book to our readers as a singularly able, informing and stimulating study of this increasingly important subject. And it is a pleasure to add that Mr. Kaufman rightly insists throughout the volume upon the moral and the educational problems involved in the proper housing of the people.

NOTES OF THE QUARTER.

THE CRISIS IN FRANCE.

We speak of social and national crises, but these are only special precipitations of diverse elements which are in a perpetual state of ferment within the body social or national. There is a constant conflict between so-called order and progress: between things as they are and things as they ought to be; and it is in the nature of things, and part of the tragedy of things, that all our public institutions should be mainly on the side of order. The theory of Direct Action, which has gained so many adherents during recent years and has now been brought so forcibly before all Europe by the peasants of Southern France, is based upon a recognition of this fact. It goes too far, of course; but it is a healthy and regenerating reaction against that blind trust in a popularly-elected Parliament which has so readily succeeded to the old subservience to a Parliament in which the people had no voice. It is seen more clearly now that Parliaments are always on the side of reaction during times of social stress; and as it is seen more clearly, too, that human society is always in a condition of stress, we are beginning to realise that Parliaments, as at present constituted, are the supreme type of institutions that lack the power of initiative. If they possessed initiative and had the will to be initiators;—if, that is, they realised the spirit of progress as they realise the spirit of “order,” their first resources to cope with unusual social stress would no longer be the policeman and the soldier. And this reliance upon the policeman and the soldier is a proof, is it not? that even as regards the maintenance of order Parliaments have never really grappled with their own pet problem; for it has happened over and over again, as it is happening now in Narbonne and Montpellier, that what would have remained a peaceful demonstration has so been turned into a fatal conflict. Thus neither order nor progress is attained. We use the soldier and the

policeman to cover the faults in our administrative system just as, in school, we turn the Cæsars into expressionless bungs to stop gaps in our historical knowledge.

But the theory of Direct Action is also based upon something that goes beyond this destructive criticism of what we call social order. We see that Parliamentary legislation should never deserve more than half-hearted commendation. Before such legislation can be effected, the public mind and conscience must already have been aroused; and when the legislation has become an operative statute of the country, the public mind and conscience have already passed beyond it and are more intent upon what can best supersede it. All Parliamentary legislation is thus more or less out-of-date before it has passed from the sphere of debate into that of social action: it is but the official assent that the national consciousness has already passed beyond the limits which it has determined.

It is such points of view as these that give the theory and the practice of Direct Action their great social value. Parliaments of some kind are necessary in our complex society of to-day,—more necessary than ever, indeed; but it becomes increasingly clear that society has not yet evolved the system requisite to its healthy progress. The French Parliament will be compelled to move some distance in the direction towards which the peasants of the Midi point; and in moving thither, it must, as it has done before, draw other Parliaments close behind it.


THE CRISIS
IN INDIA.

No one doubts the sincerity and the humanity of Mr. Morley's sentiments towards India. His statements and opinions are always instinct with a seriousness and a conviction all too rare in political life. He is fully alive to the enormous responsibility of his present office and more deeply conscious than most who have filled it that India, not Empire,

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should move his head and heart. But recent events in India show—as earlier events in Ireland have shown—that even he cannot emancipate himself from the traditional policy of his office. It is obvious that he has had to face a grave and ominous crisis; but one is forced into the belief that he has tried to solve it by the usual methods of a conquering race—mere suppression. That any other possible Secretary of State for India would have done any better is extremely doubtful; that more than any other he will strenuously endeavour to follow up suppression by constructive reforms is tolerably certain: but these are secondary points. The main point is that in our habitual Occidental way we have regarded a growing Oriental movement merely as a menace to our political power and to our commercial prosperity. We have again shown that all we can see in the eternal fertility and opulence of the East is a fertility and opulence of material things for exploitation there and for consumption at home; that we are still unconscious of the fertility and opulence of spiritual and moral ideals which are there to inspire us and to rehumanise us against the dehumanising tendency of imperialism. We readily grant that our rule in India is improving, even from the point of view of the pro-Indian; but our rule, like the rule of all conquering races, is still framed, deliberately and with a cold, logical, irritating fatality, in the way of all ways that will most effectively retard the developing aims and efficiency of the natives.

THE NATIONAL LEAGUE OF WORKERS WITH BOYS.

HE second Annual Congress will probably be held in London in October. The subjects for consideration include Suggested Reforms in Elementary Education and The Conditions of Boy Labour (with special reference to the overtime worked by boys, often without payment, in merchants' and other offices). Full details will be posted to members of the League in due course.

The Council recently decided to investigate the question of Boy Labour and adopted a provisional scheme. The Poor Law Commission has, however, recently instructed Mr. Cyril Jackson to make an enquiry into the same question on behalf of the Commission. The Council has therefore decided not to make an independent report but to co-operate with the Royal Commission. A number of the members of the League are now giving active help in the enquiry, and further offers of assistance will be gladly received.

The Council of the League has appointed a small committee to consider the Working Boys' Homes in London and report upon their methods of fitting boys for industrial life. The subject is one of very real importance.

The Council has decided to hold a Secondary Schoolboys' Camp under its auspices during August. The Camp will be founded upon a non-military basis, and the number of boys will be strictly limited so that each may be personally known to the officers in charge. The Camp will be under the general care of Mr. J. H. Whitehouse.

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No. 40. Vol. X.

October, 1907.

PROBLEMS OF SCHOOL REFORM.*

By the Rev. CECIL GRANT.

I CANNOT pretend to think that what I am going to say is of no importance. But though I believe myself to have a big message, I would try to deliver it with humble words and heart. Perhaps you will think that the words are big and it is the message that is of humble importance. That is a risk I must take. But you must understand at once what claim I want to make. It is no small claim. It is not, for instance, that a school for boys and girls is an interesting experiment which presents no great dangers. It is rather that I believe that experience has shown me the possibility of an advance in education greater than anything that England has yet seen. Co-education is a part of it—an integral part, as I hope to show you—but I am not so foolish as to suppose that it is the whole or even the most important part.

Is it possible then to sketch out in a few minutes a whole system of education which is to transform England? Yes. I think so—if we begin by presupposing those virtues of our English Public School System at its best, which are fairly well understood. Two minutes will suffice to abolish certain vices of the system, at which the logic of facts is already striking hard. They will have

* An address given at the opening of St. George's Public Co-education School, Harpenden.

to give up their great numbers. A headmaster must know and know intimately every boy and girl under his care. That is a real truth which only needs stating. Then, if they are to have house-masters, these must be chosen exclusively for their fitness to act *in loco parentis*. At present a young man is appointed to a junior mastership because of his excellent cricketing, and twenty-five years afterwards, when his sole qualification has disappeared, earns a house by seniority. That is an anomaly which accounts for many ruined careers. Finally, the lax disciplinarian must be abolished ; they must achieve a discipline which extends to every master and is effective in the case of every boy. This is certainly and in a sense even easily attainable, and does not depend upon anything so mysterious as "the power of the eye." I am of course presupposing a reformed *curriculum*, a sensible use of manual employment, encouragement of outdoor interests, good literature and the arts, and a careful attention to the laws of health and food. It is only the *very* famous schools which still neglect these things entirely.

But a school may have all these things, from limited numbers to a sensible *curriculum*, and still be a breeding ground of moral and intellectual wrecks. Let us come to the things that really matter, are *vital*.

These are Co-education, which is vital for a reason which I shall keep to the last and—and what ? (it is amazing that one should have to put the question) and a corporate, all-embracing, living School-Religion. No, I do not mean facilities for those who happen to have a personal religion, a Church of England Service duly provided, a form of prayer for morning and evening. That is of no use to (say) the 10 per cent. worst boys in the school, and it is those 10 per cent. whom I have in mind, it is those 10 per cent. whom our reform is to abolish altogether.

For this is the real problem which education has to face. A certain percentage of boys and girls *do* leave school inefficient. I shall call it 10 per cent., because I fear it is not less than that

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from even the best of our present schools. But it mounts up to 50, 70, 90 per cent. in some schools. That there should be these failures is terrible enough. What is more terrible is that they are *unnecessary* failures—that 99 per cent. of boys and girls are capable of being made efficient, might, if our schools knew their business, leave school morally efficient, intellectually efficient, and with some inevitable reservations physically efficient. The first means of abolishing this 10 per cent. of failures is a living school-religion. What I mean by a living school-religion is this—that advantage should be taken of the fact (*it is a fact*) that every boy is naturally religious, just as every boy is naturally capable of *esprit de corps*, that jack-of-all-trades amongst Public School virtues, ready like Bottom to play all parts.

It is true that you cannot give every boy a morbid interest in the salvation of his own soul. That notion of religion explains many past failures on the part of godly men. But you can do a better thing. You can make every boy and every girl feel and know that God has under His care this community of which he—the individual boy—is a member and has willed that everything that he—the boy—does or is shall help or hinder the community, whilst in return everything that the community is or does shall help or hinder the boy. Every boy may be taught that God answers prayer, and that, therefore, prayers matter to the community, that one cannot be a true Christian without being efficient, nor reach true efficiency save by being a Christian. This is a living school-religion, and out of 100 boys or girls 100 are capable of it. Of course it entails trouble. Someone must be prepared to make it the chief concern of his life—and that someone *must* be the headmaster. He must, for instance, consider carefully before every service what prayer the occasion needs. School-religion cannot be obtained by using a daily form of service or even a weekly round. Formal prayers will not touch that 10 per cent.—nor very deeply 90 per cent. of the rest. But this is merely an illustration. What is necessary is that religion

should be quite manifestly and naturally the paramount concern, that the end of all education should be realised—in Milton's words—to be for the child to gain the knowledge of God in Christ and out of that knowledge to love Him, to imitate Him and to grow like Him.

Now very few so-called Christians would have the face, I suppose, to deny in set terms that religion was the paramount consideration in education. They would say, "the Church or Chapel must teach it," forgetting that the 10 per cent. don't go to church or chapel; or "the Sunday School must look after it," forgetting that the 10 per cent. don't go to Sunday school; or "that is the concern of the parents," forgetting of what unsatisfactory parents that 10 per cent. are possessed. But even if I convince the Christian parent that religion must be the concern, the chief concern of the school, I shall not stop there. I am going to have a try to convince the agnostic parent also. How? By a plain statement of fact, of experience. Experience has proved to me that only by a living school-religion, and in no other way, can every boy and girl—100 per cent.—be made moral, secure from such vices as impurity, for instance, or idleness, or untruthfulness. All other means have tried and failed. Religion has tried and succeeded. I can imagine no kind of boy or girl not a lunatic who could not be led by religion in the school to an unassailable purity, to industry, to truthfulness, to an honest desire to live a life of unselfish helpfulness to others.

But there may be some parents who do not very greatly value morality; who would not think it necessary (for instance) that a school should guarantee the purity of every boy in it, of every man leaving it. Well! I have an inducement for them also. If 100 per cent. of your boys and girls are moral and religious, you can guarantee that 100 per cent. of your boys and girls will be efficient as citizens, capable of holding their own in life.

There is no other way. Where 10 per cent. leave school immoral, 20 per cent. will leave school inefficient. But the greater

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includes the less. Religion includes morality, morality includes efficiency, efficiency includes physical fitness. There is only one kind of school in which *anything* can be *guaranteed* of the whole number, of 100 per cent.—and that is the religious school.

Let me commit myself to a simple statement. The least efficient 10 per cent. in a religious school will do as well in life as the *most* efficient 10 per cent. in a non-religious school. The religious school will produce more scholars, more generals, more engineers, more Lord Chancellors, more honest millionaires (if such things be), than any other kind of school whatsoever.

But what has the co-education of boys and girls to do with all this? I have said that it is a vital condition of that reform in education which might change England. It is my firm belief, my honest conviction, that if you herd your boys together in a monastery, if you herd your girls together in a nunnery, you produce unnatural conditions, productive in their turn of unnatural vice. If you subject a plant to an improper condition of climate, no amount of care in other respects may be able to save it from disease. So it is with human beings. A violent variation from natural conditions predisposes to certain results. It is only too possible that the tendency thus caused may be so strong that no care may avail altogether to prevent such results.

When I see on the one hand the marvellous power of every kind of boy or girl to attain under proper conditions to a secure morality, when I see on the other hand the miserable failure of our schools to deal successfully with this glorious material, I do as a gardener would do: I look for some explanation of this disappointing failure. Now in two out of three schools the explanation leaps to the eyes. So far from being surprised at the failure to reform that 10 per cent., one is surprised that any boys at all come safely through the ordeal. For the things that matter are neglected altogether or grossly misunderstood. But the failure is not confined to two out of three, it affects *three* out of three schools, ten out of ten, a hundred out of a hundred. So far as I

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know there is no record of any school whose results are what they should be, in view of the ascertainable fact that every boy and girl can be taught to abhor vice.

Why is this? Why did Rugby fail to get rid of that 10 per cent. of moral failures under the greatest headmaster whom the world has ever seen, the man whose greatness lies wholly in the fact that he *did* know the things that matter? We know how sorely the problem weighed on Dr. Arnold himself. "What is very startling," he says, "and very painful, is this, that some evil undoubtedly grows and is fostered here, so that one asks what good can be ascribed to the system itself, for it seems that there is no sure improvement in it, but that it is in itself without power either to make boys good or to keep them so."

There is the amazing fact. Take any hundred boys you please individually, and—as scores of experts will tell you—every one of them can be made moral. Put them all together into one school under the best headmaster in the world and a certain percentage will turn out impure, a much larger percentage idle.

We must face the facts. If there is no remedy, schools (whether boarding or day-schools) must be given up. A parent is no more justified in sending a child to a school where 10 per cent. are moral failures, than to a school where small-pox exists unisolated.

But there *is* an explanation, there *is* a remedy. When a doctor finds that the conditions of his life do not suit a patient, he seeks for something abnormal, unnatural, unhealthy in those conditions. What is there abnormal in a school for boys, in a school for girls? There is the artificial, unnatural, unhealthy separation of the sexes. The result of this separation in adults is common knowledge; but the very men who talk most knowingly about the evils of convent life send their boys and their girls to conventual institutions.

I believe that the evil, the immorality, which monasticism renders practically inevitable, is of a special kind, though it manifests itself in many ways. But you must remember that all morality hangs or falls together. If you neglect one side of

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morality, you will injure other sides also. That is why what is called school-boy honour is so profoundly unsatisfactory. You cannot, for instance, be idle, yet otherwise perfectly moral. I have worked out elsewhere the close connection which I believe to exist between the idleness in our Public Schools and immorality in its narrower sense.

Well, this school is here to do battle for those unhappy 10 per cent. This school is here, because I believe that *all* men and *all* women may be taught purity, industry, the dedicated life. This school stands for the things that matter, for religion, for discipline, for efficiency, for reverence, for purity. It is a fearful responsibility to stand out before the world and say, "I will show you of what boy-nature and girl-nature are capable." But I know my boy-nature, I know my girl-nature, and, God helping me, I am not afraid.

INDUSTRIAL COMMUNITIES.

Some Sociological Features.

IT is becoming the habit of modern Englishmen always to under-estimate themselves and their country. This is as true of social and economic conditions as it is of the mental power, commercial enterprise or military skill. So far as the conditions of life among the urban population are concerned, this attitude of despondency on the part of the man in the street has some excuse ; for not only do the more irresponsible journals delight to make copy out of the painful details of individual cases of exceptional distress, but the more serious studies of social conditions that have recently been made are each concerned with trading centres in which the employment of unskilled labour, with its attendant poverty, is proportionately large. Charles Booth has discussed the life and labour of the people in London, and although London contains a larger number of persons engaged in industry and manufactures than any other city in the world, yet it is commerce that characterises London. The social problems presented by London are to a great extent peculiar to itself. The immense concourse of people, with the consequent difficulties of housing, of locomotion and of municipal government, are entirely exceptional.

Again, Rowntree has investigated the conditions of life in York. Out of a population amounting in 1899 to about 76,000 there were, he tells us, some 5,500 men engaged in work for the North Eastern Railway Company, and 2,000 or 3,000 persons were employed in the cocoa works, but many of these were unskilled workers. There are also some minor industries employing a smaller number of people. Nevertheless, York is pre-eminently a trading centre.

Lastly, and within the last few months, Miss Jebb has published a study of the social questions presented by Cambridge. It is largely owing to the presence of the University that Cambridge, which since the time of Hereward the Wake has been engaged in

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the distribution of agricultural produce, has become an important commercial and railway centre. The town, with its population of 53,000, nearly 4,000 of whom are resident members of the University, contains no staple industry; few firms employ more than fifty hands. Cambridge, in fact, can lay no claim to be regarded as an industrial town.

The question thus arises, Do the conditions of life described by Booth, by Rowntree and by Miss Jebb fairly represent those which obtain among the urban populations throughout the country? I think they do not. Some reasons for this view will be given in the sequel; but in order to render the distinction between the social conditions in the industrial towns and the trading centres apparent from the outset, a comparison of expenditure on pauperism may not be out of place at this point.

The expenditure on pauperism per head of population is as follows:—*

<i>Trade.</i>			<i>Industry.</i>		
	s.	d.		s.	d.
Liverpool ...	7	5½	Bolton ...	2	2½
Manchester ...	6	9	Oldham ...	1	10½
York ...	6	8	Blackburn ...	1	11
London ...	15	0	Preston ...	1	6½

The modern development of the Lancashire Cotton Industry has been rendered possible by a number of mechanical inventions dating from the latter half of the eighteenth century. Hargreaves, Arkwright and Crompton, who between 1760 and 1780 invented machinery containing the essential characters of that now employed in spinning mills all over the world, were Lancashire men of humble origin. The power loom, invented in 1785 by Cartwright, a clergyman born in Notts., was but slowly applied to textile processes. The employment of steam power vastly

* These figures, with the exception of those for York and London, are taken from Shadwell's *Industrial Efficiency*, Vol. I, p. 68.

increased the importance of this remarkable series of inventions. The growth of the industry in Lancashire during these epoch-making years may be seen from the fact that, while in 1764 the amount of cotton imported into this country was only 4 million lbs., the quantity imported had by 1830 increased to 264 million lbs. The application of steam power, coupled with the invention of machinery by which that power could be employed, had enabled Lancashire to capture many of the most important foreign markets; for example, India, which, as the original home of the cotton industry, could, so long as successful production depended solely on cheapness of labour and on the manual dexterity of the operatives, easily exclude English goods from its markets.

At the present time England continues easily to lead the world in the cotton industry. English superiority is much more marked in spinning, especially in fine spinning, than in weaving. There are in England more spindles than in the United States, Germany, France, Russia, Italy and Austria put together, and nine-tenths of the 50 million English spindles are in Lancashire.* The Lancashire industry continues to flourish. Since 1900 more spindles have been erected in Lancashire than exist in all Germany, England's greatest European rival. The superiority of Lancashire cotton spinning is even more marked in quality than in quantity. In Germany they have not yet succeeded in spinning high counts; and although in New Bedford very high counts are successfully spun, it is with workmen and machinery from Lancashire.† The use of English textile machinery, the production of which constitutes the second in importance of the Lancashire industries, however, enables foreign competitors gradually to improve their work; but up to now Bolton, where the finest spinning is done, is able to defy competition. Dr. Shadwell, in his work on *Industrial Efficiency*, to which I am indebted for much of the preceding information, records, as a striking example of

* Shadwell, *loc. cit.*, Vol. I, p. 64.

† *ib.*, I, p. 71.

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this, that he saw being manufactured in Bolton the cotton outfit of one of the largest and newest New York hotels,* and this notwithstanding the fact that the United States impose an enormous import duty on such goods.

The long lead which England at present possesses in all matters relating to the cotton industry is attributable to several causes. In the first place, much is due to the earlier development of the industry which, besides the direct advantage which it furnishes, has caused there to be produced in Lancashire a race of operatives whose skill is unapproached by the natives of any other country. At the same time, the Lancashire industry has become very highly organised. The German cotton manufacturer has to devote much time to arranging for the disposal of his goods by means of a large staff of travellers, whose duty it is to report to him the requirements of the various markets. Before he can accept a contract for the delivery of goods some months later, he must survey the cotton crops of the world in order to estimate what the price of raw material will be when the work will have to be put in hand. It will thus be seen that much of the time which he might have given to perfecting his manufacturing processes and to improving the conditions of his employees so as at once to benefit them, to avoid trouble with them, and to get more work from them, is otherwise occupied. In Lancashire all this is different; for even the spinner and manufacturer are usually distinct. The spinner buys cotton in the Liverpool market to be delivered to him at any future time. He sells his yarn regularly to Manchester firms. The manufacturer (weaver) buys his yarn in Manchester and produces to the order of Manchester dealers, who dispose of the goods to buyers who come from everywhere to the Manchester market.

Reference has already, more than once, been made to Bolton, a town which we may well consider more closely as furnishing us with typical examples of the conditions of life of Lancashire cotton

* *loc. cit.*, Vol. I, p. 73.

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operatives. I cannot do better than summarise the description of Bolton given by Shadwell :—

“In the evolution of the cotton industry Bolton played a conspicuous part. Crompton was a native of the town and Arkwright lived there for some time ; but the opposition to machinery displayed by the operatives delayed the adoption of the Bolton invention in Bolton itself until they had been brought into use elsewhere. . . . Then cotton manufacture grew rapidly and the town with it. Steam mills, filled with machinery, sprang up and multiplied, and were followed by foundries and machine shops. The population . . . which had been 5,339 in 1776, ran up to 41,195 in 1831. Out of 8,209 families at that date, 7,288 were engaged in ‘trade, manufactures and handicrafts.’ At the last census . . . the population of the borough was 168,215 [more than twice as big as York, more than three times as big as Cambridge]; and there were then 206 mills with 6,250,000 spindles and 38,000 looms ; also 35 bleaching and dyeing works ; 22 machinery works and 28 iron and steel works.”*

In order to emphasise the distinction between industrial towns like Oldham and Bolton on the one hand and York on the other, I have thought it well to supplement Shadwell’s figures at this point. I have therefore extracted from the census returns figures showing the numbers of persons engaged, so far as I was able to judge, directly in the production of what are, I believe, known to economists as “transferable commodities,” that is, roughly speaking, goods for which the market is unlimited. From the figures which I am about to give I have therefore excluded all those engaged in the building trades and in transport, as well as all shopkeepers, dealers and others engaged in commercial or professional pursuits. It thus appears that in Bolton, out of a total population of 168,215, no less than 54,788 persons, or nearly one-third, were engaged in industrial occupations. The corresponding figures for Oldham show that 48,224 persons, out of a total population of 137,246, or considerably more than one-third, were employed in industry. In York, however, only 10,955 persons, out of 77,914, or less than one-seventh, followed industrial employment. The difference

* *loc. cit.*, Vol. I, p. 71.

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between the nature of the occupations of the inhabitants of York and of Bolton could hardly be more strikingly illustrated. The industrial character of the population is thus established beyond all question. Let us then return to Shadwell's description of Bolton, as typical of the Lancashire industrial towns :—

“The town wears an air of marked and general prosperity. . . . The mills are not things of beauty but they are cheerful. . . . They are built of bright red brick and have usually four stories. . . . Weaving is carried on in sheds on the ground and lighted from the roof. . . . The spinning mills are separate. . . . The newer mills look spick and span, and are, as a matter of fact, very clean and well-appointed, though there is no attempt to give them any sort of decorative appearance. . . . When lighted after dark the long rows of windows look very bright and cheery. . . .

“The interior of one of these great buildings presents an animated scene, which has nothing dreadful about it except to those who think it dreadful that anybody should have to work at all. The operatives do not think so. They are a cheerful race, and, provided they have good employment and are fairly treated, they enjoy life incomparably more than those who pity them. In Bolton it is only fair to say that the Trade Unions, which are extremely strong and well organised, give the employers a very good name. ‘We mustn’t make any complaints against the employers,’ said one official to me; ‘they are unanimous and always willing to investigate complaints, whether about sanitary matters or anything else.’ I shall have more to say on this head in dealing with Trade Unions, but I quote the opinion here to show that I have some warrant for taking a less gloomy view of life in a cotton town than conventional denunciations of the ‘factory system’ may have led the reader to expect. I say the people in the mill are cheerful and have no reason to be otherwise. I have repeatedly heard women singing, even amid the deafening roar of the weaving shed, in which conversation is impossible. The spinning mill is less noisy, though the incessant clatter of machinery there, too, is a little disconcerting to unaccustomed ears. The atmosphere is nowhere bad, but in the spinning room it is apt to get excessively hot. That is the choice of the spinners who can make better work in a higher temperature. The self-actor minders work stripped to the waist and with bare feet. Theirs is the most skilled and the hardest work, and they address themselves to it with an intentness and an absorption which are not surpassed by any workmen anywhere. The slackness with

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which English workmen in some trades are justly charged cannot be alleged against the Lancashire spinners, who are proud of their skill and with good reason. The work of the mule spinner is to mind the self-acting mule, and it demands all his attention to see to the threads and join those which may break. His earnings depend upon his watchfulness and dexterity. Under the Lancashire system of working, a spinner, with two 'piecers' to help him, will mind a pair of frames carrying 2,600 spindles. He walks along them continually as the frames run out and back, instantly perceives a spindle which has stopped and with a rapid motion of the hand picks up the ends and joins them, walking forwards or backwards with the travelling frame as he does so. . . . Attention is always on the stretch while the machinery runs. . . .

"In the other rooms, in which the preparatory processes are carried on, there is nothing to complain of in the atmosphere save a certain amount of dust in the carding room; nor is the work very exacting. The great evils of excessive dust and floating cotton fibre, which used to come from the raw wool in the first stages of manufacture, are now obviated by improved machinery. The children in the mill look bright and alert, particularly the little boys employed as 'doffers,' whose task is to take the full rolls of finished yarn or 'cops' off the spindles and to put fresh cases in their place. They take great pride in the speed with which they can get through a row of spindles and race each other to the finish. . . .

"In these textile towns the family is not dependent solely on its head: other members generally contribute to the exchequer; the aggregate income is good and the standard of comfort relatively high.

"To see what the people are like you must observe them not only at work in the mill and at home or going to and from work, but also in their leisure time when they go out to enjoy themselves on Saturday and Sunday. . . . Physically, they are not remarkable either way. They are rather short than tall, but for the most part of fairly good build and very well nourished. They wear no signs of excessive toil or unhealthy occupation, nor do they look oppressed and dejected. They are full of animation and a spirit of sturdy independence; satisfied with themselves and their surroundings they neither fear nor envy anyone. Somewhat rough and blunt of speech they are yet by no means ill-mannered; the stranger will meet with no discourtesy from them if he shows them none. Keen as they are about the game their language is generally free from the unspeakable obscenities which interlard the conversation of 'the working classes'—men, women and children—in other parts of the country and particularly about London."

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We have now obtained a general acquaintance with a typical industrial town. It is time that we proceed to examine some of the circumstances of life of the industrial population in greater detail.

We may first essay to compare the *wages* earned in Bolton with those paid for corresponding work elsewhere in England. Now, as we have seen, much of the work done in the cotton towns is done by skilled workpeople and is not to be found elsewhere. The difficulty of comparing the wages in, say, York and Bolton is thus immediately apparent. The most satisfactory method seems to be to compare the wages of the unskilled labourer. The only information which Rowntree gives on this point is his statement (p. 46) that the wages paid in York for unskilled labour are not as a rule under 18s. per week. Shadwell finds that the wages of unskilled labourers in English industrial districts vary between 18s. and 24s. per week. The wages paid to labourers in weaving mills in Lancashire are £1 per week, and these are slightly lower than those paid in spinning mills. Thus, on the whole, we find that the rate of wages for corresponding work does not appear to vary greatly between different provincial towns.

But the fact remains that work requiring as much skill as that which occupies so large a proportion of the population of Bolton or Oldham is not done to any great extent in York. Consequently the earnings of the "average working-class family" in Bolton must be considerably in excess of the corresponding earnings in York. Shadwell gives £2 4s. 6d. as the average weekly earnings of twenty-six Bolton spinners in 1903.* In order to estimate the family income we must remember that in a spinning mill boys from 13 to 16 will earn from 9s. to 14s. per week as "little piecers," while from 16 years onwards, until they become "minders," their earnings as "big piecers" will vary between 17s. and 21s. per week. In the cotton districts it is no uncommon thing to find

* *loc. cit.*, Vol. I, p. 75. The Oldham speed list would give minders about £2 2s. per week at the lowest wage.

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family after family possessing average incomes exceeding £4 per week. The explanation of these high wages, the payment of which is subject to remarkably few interruptions by industrial disputes, is in large measure due to the manner in which they are calculated. Minders in Oldham are paid according to the Oldham speed list—a wage list fixed so long ago as 1876 and never since altered, although wages have at times, by agreement between the Trades Union and the Employers' Federation, been temporarily depressed by definite amounts below the list. According to this speed list a minder is paid by result calculated from a certain standard of speed, namely 3 draws in 50 seconds; for each second less so much is added to the earnings, being one-half the advantage of the difference arising from the increased speed. Thus a spinner who works twice as fast as another earns three times the income. At Bolton the price list is calculated in a different way; but the same principle enters into it. Shadwell remarks that

“It is impossible to doubt that the incentive offered by the method of payment is largely responsible for the retention of superiority in this great industry,” for Oldham is by far the greatest cotton spinning centre in the world. “With this example before us it is idle to talk, on the one hand, of piece work as essentially bad for the workers, or, on the other, of Trade Unions as bad for industry, for the Lancashire cotton spinners are the most highly organized of all workers.”*

The problem of *Housing* is perhaps the most important of all those concerned with the social welfare of the community. Thanks to the completeness of the English Census, information on this subject is not lacking; but we must be careful not to obscure our view of the whole matter by the undue multiplication of detailed statistics.

In Bolton more than one-half, and in Oldham nearly two-thirds, of the whole population are housed in four-roomed cottages, of which the rents are from 4s. to 5s. 6d., but at the present time there is a tendency to build more six-roomed cottages, which include bathrooms. In York very nearly one-quarter of the

* *loc. cit.*, Vol. II, p. 135.

population live in four-roomed houses. In all three towns the rents are at the rate of about 1s. 2d. per room on the average. This may be compared with 2s. and 2s. 6d. for provincial towns in Germany and the United States respectively, or with 2s. 8½d. in London and 4s. in Berlin.* The capitals are in almost all these matters exceptional.

The extent of overcrowding is usually measured by the percentage of population living more than two persons to a room. The average for all England was 8·2 in 1901; over the Tyne it exceeded 30; in London, 16; in York it was, in 1899, only 6·4, and the figures for the industrial towns of Lancashire are about the same as for York. We perhaps over-estimate the effect of overcrowding on morality; but it is interesting to notice that the percentage of population living more than two in a tenement of one room or more than three in a tenement of two rooms is, in Oldham, 1·9%; in Bolton, 2·2%, and in York, 3%. We must, however, remember that rooms are not all of the same size, nor all houses provided with yards of equal sizes; and when we measure the crowding by the number of persons per acre the verdict is all in favour of the industrial towns. While in South Shields the population per acre is 54·0 and in York, 20·5, in Bolton it is only 11·0. The difference is still more striking when we consider more particularly the overcrowded areas. Rowntree mentions eight districts in York where the population per acre exceeds 100, while in the most densely populated of these districts the figure is 349; and there are several London districts in which it exceeds 300 per acre. Shadwell, on the other hand, records that in the most crowded district of Bolton the population per acre is only 69·6. He adds—

“That in a nutshell is the ‘housing of the working classes’ in English industrial towns. They are housed in small cottages spread out over a great extent of ground, and on the whole it is the best housing to be found in any country.”†

* *loc. cit.*, Vol. II, p. 185.

† *ib.*, I, p. 83.

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The *Cost of Living* probably does not vary much between different English towns. A comparison of the conditions which obtain in industrial districts in England, Germany and the United States indicates that the English workman spends a larger proportion of his income on food than do his foreign competitors: probably because he spends so much less in rent. Shadwell concludes that Rowntree's result, according to which 9·91 of the population live in primary poverty, does not apply to the industrial districts of the North of England.

Although the cost of living is approximately the same in the industrial districts as in most provincial towns, the higher wages and greater regularity of employment in the former enable that cost to be met more easily. This is well illustrated by the figures for pauperism already given.

Consideration of pauperism raises the question of *Thrift*. Although the large membership of Trade Unions in Lancashire no doubt fosters thrift—the rate of payment to the Spinners' Union in Bolton and Oldham is 1s. per week—and although it is to Lancashire that we owe the existence of many of the great Friendly Societies of the present day, the thriftlessness of the cotton operatives is hardly less marked than that of the great majority of the workpeople of this country. The Oldham wakes' week, when the operatives go to the seaside, or even to Switzerland, at the end of August, is indeed notorious. The mills are closed on the last Saturday in August and are not reopened until the following Monday week. The money for the holiday is usually saved by weekly deposits into a fund throughout the year. It is said that in 1903 the sum drawn out for the wakes' week was £180,000, in spite of depressed trade and short time. The custom is not, however, so generally observed as it used to be, and a more frugal spirit appears to be gaining ground.*

Betting and *Drink*, perhaps the two greatest curses of the poorer people in England, appear to be as prevalent in the industrial

* *loc. cit.*, Vol. I, p. 90.

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districts as elsewhere. The table given in the Preliminary Report on the Census, 1901, shows that the number of licenses in several large towns are approximately proportional to the population. Thus, while in York there is one license to 230 persons, in Bolton there is one license to 276. While the amount of drunkenness is certainly still very large, Shadwell considers that it has greatly diminished of late years, and his conclusion is borne out by the steady decrease in the amount of the "whiskey money"—that is money derived from duty on spirits and applied for purposes of Technical Education. From a manufacturer in a Midland town, whose recollection covered sixty years, Shadwell obtained a vivid description of what used to take place :—

"The factories never opened on Mondays at all, and very few men turned up on Tuesday ; it was not until Thursday that they were in full swing. In order to make up for time thus lost and to earn the money they required, the men used to work all through Friday night and Saturday, and there was the greatest difficulty in getting them to quit work and be paid off by midnight on Saturday. On Sunday morning the men were lying about the streets, drunk to insensibility."*

Communities, like individuals, should be praised for possession of virtue rather than for freedom from vice. We have seen that the industrial North shares the vices of other parts of the country. It has also appeared that the social condition of the population of the "workshop of the world" is distinctly above the average of the whole of England ; but we have still to consider the matter in which that superiority is most marked.

One hesitates nowadays to refer to education in public. The word has become so associated with party politics and sectarian strife. Nevertheless "the religious difficulty" and the public elementary school do not occupy the whole field of education. Although for the great majority of the English working people education ceases when, at the age of 13 or 14, they leave the elementary school, yet an increasingly large proportion continues in day or evening classes considerably beyond that age.

* *loc. cit.*, Vol. II, p. 288.

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The elementary schools profess to aim at preparing the boys and girls "for life rather than for livelihood." This often means that no regard is had to the future occupations of the children. The instruction is not specialised. It is certainly a mistake to specialise too soon ; but some democratic local education authorities are inclined to carry the idea of a "liberal education" too far. They ask, Why should not the poor man's child be permitted to study whatever is studied by the rich man's child ? They forget that it is better to know one thing well than many badly, and that if one's schooling is to stop at 14 one should be content to limit the number of one's subjects. A child who knows how to read with fluency a child's book, who can put down on paper some connected thoughts upon a subject familiar to him and who can apply simple arithmetical calculations to the problems which may present themselves in the course of his daily work, whether as artisan or clerk, is far better equipped for making his way in the world than is a child who has received a smattering of information on the twenty-two different subjects taught in some modern elementary schools. Be this as it may, it is certain that the boy who leaves the day school at 14 is generally but ill prepared to take an intelligent interest in what he finds going on in the workshop. At 16½, the usual age of apprenticeship to many of the engineering trades in the North, he knows still less ; for as soon as the restraints of school are over he sets out to forget. There is no reason for wonder then that after a couple of years spent in highly remunerative unskilled employment and in mental and moral deterioration he is loth to become apprenticed, at a comparatively low wage, to a skilled trade. In these circumstances it is comforting to know that within the last few years a considerable number of pre-apprenticeship schools have been started in the manufacturing towns of the North, intended to give boys between 13 and 16 years of age an all-round training, with the special aim of preparing them for engineering employment by cultivating a practical turn of mind. If this movement spreads,

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as it seems likely to do, the evils due to the change that is bound to come over the apprenticeship system will in large measure be neutralised.

In the cotton industry boys and girls generally enter the mill as half-timers at twelve years old. This early age of leaving the day school increases the importance of providing evening continuation schools. It is in their remarkable systems of organised courses of evening instruction that so many towns in the North are furthest in advance, not only of other parts of England, but also of the world at large. The aim of these evening schools is twofold. In the first place, it is their object to attract boys and girls who have just left school and to develop and extend the knowledge there acquired in the manner best adapted to their technical requirements, and thus to raise the intellectual level of the community while the earning power is at the same time increased. So many philanthropists forget that it is cruelty to raise the standard of life unless earning capacity is increased in proportion. In the second place these evening schools cater for the needs of those older men and women whose position in life may be regarded as settled, but who desire to improve their general education and culture. It is to the latter type of evening school that most philanthropic effort is directed, by establishing classes and lectures in connection with working men's clubs or social settlements, or by assisting such an organisation as the Workers' Educational Association.

It is, however, the first type of evening school that in the long run bears most directly on the social well-being of the community, and it is precisely here that the lead of the Northern towns is most striking. In Manchester, for example, more than 4% of the inhabitants, or about one-third of the whole population of evening school age—roughly 14 to 21, although many students continue their evening studies long after attaining their majority—attend evening school. This means that on the average every inhabitant of Manchester has his name on the books of an evening school for two years and attends for one and a half; or, if only

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elementary school children attended evening schools, every such child would, on the average, attend evening school for two years after leaving the day school, having his name on the books for nearly three years.

The initiative, industry and energy of the working classes of the North is perhaps nowhere better illustrated than by the zeal with which they voluntarily attend evening classes. Let me quote Shadwell once again :—

“A scene at Blackburn is printed on my memory, though I have seen the like elsewhere. I was taken into a class-room where a class in pattern-making for weaving was going on. About seventy lads were present. They were so well dressed and superior in their appearance that I asked, Who are these boys? ‘They are working lads and the sons of working men’ was the answer. Noting my surprise, the teacher called out: ‘All of you who go to work in the mill to-morrow at six hold up your hands’; and all but ten held them up.”*

The appreciation of technical education is rapidly spreading from workpeople to employers. There are many instances of employers paying the fees of their lads attending evening classes, of giving time off for attendance at day classes, or of excusing early attendance at work on the morning following an evening class, of paying extra wages to apprentices who attend evening classes regularly, and even of paying for their best apprentices to take a two years’ course at a university college.

So long as this enthusiasm for higher education continues to spread and in spreading to increase, both among employers and employed, we need not despair for the future of English industrial communities.

* *loc. cit.*, Vol. II, p. 432.

CO-EDUCATION.

By Dr. JANE H. WALKER.

WHEN in *Lord Ormont and his Aminta* Lord Ormont's secretary, Mathew Weyburn, propounded his theories on education to Aminta, "she confessed she did not know what to think when he proposed the education and collocation of boys and girls in one group, never separated, declaring it the only way for them to learn to know and respect one another. They were to learn together, play together, have matches together as a scheme for stopping the mischief between them."

But, "my dear girl," said Lord Ormont, "don't you see the devilry was intended by nature? Life would be the coldest of dishes without it. And as for mixing the breeched and the petticoated in these young days: I can't enter into it," my lord considerably said; "all I can tell you is I know boys."

Aminta persisted in looking thoughtful. "Things are bad as they are now," she said.

"Always were—always will be. They were intended to be if we are to call them bad. Botched mendings will only make them worse."

"Which side suffers?"

"Both, and both like it. One side must be beaten at any game. It's off and on, pretty equal—except in the sets, where one side wears thick boots. Is this fellow for starting a mixed sexes school? Funny mothers."

"I suppose——" Aminta said, and checked the supposition.

"The mothers would not leave their girls unless they were confident?"

"There's to be a female head of the female department? He

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reckons on finding a woman as big a fool as himself. A fair bit of reckoning enough." Mr. Weyburn further added later on, in describing a school he was starting in Switzerland, "The task is to separate them as little as possible. They are foreigners when they meet and their alliances are not always binding. The chief object in life, if happiness be the aim and the growing better than we are, is to teach men and women how to be one; for if they're not, each is a morsel for the other to prey on. The greater number on both sides hate one another. One may say they are trained at present to be hostile. Some of them fall in love and strike a truce and still they are foreigners. They have not the same standard of honour. They might have it from an education in common."

"But there must also be a lady to govern the girls."

"Ay yes. She is not found yet."

"Would it increase their mutual respect? or show of respect, if you like?" said Aminta.

"In time under management, catching and grouping them young. A boy who sees a girl do what he can't and would like to do won't take refuge in his muscular superiority—which, by the way, would be lessened."

"You suppose their capacities are equal?"

"Things are not equal. I suppose their excellencies to make a pretty nearly equal sum in the end, but we are not weighing them each. The question concerns the advantage of both."

"That seems just," said Aminta.

Thus does our greatest living novelist put the case of co-education in a nutshell. On the one hand we have the enthusiasm, tempered however with a fair sprinkling of common sense of the earnest believer in it, as a moral and an intellectual force for both sexes, and pitted against it the usual Philistine objections of the commonplace coarse mind of Lord Ormont. Although we in England have but a small amount of experience of co-education, and it is still in its experimental stage, especially when carried on

after twelve years of age, and while in Germany it is not popular but is only tolerated, in America in the vast majority of High Schools (secondary schools) co-education is the rule. Thus in 1896-97, out of a total of 5,109 public High Schools, all but 61 were co-education, and of a total of 2,100 private schools 1,212 were mixed. At one time even in those parts of America where co-education is the usual and natural method there were considerable misgivings, but it is now generally admitted that the advantages more than counterbalance the disadvantages. Wales, curiously enough, perhaps, with a freer hand than England, has equipped herself with an organized system of secondary schools, and the success Wales has achieved has done more to promote the scheme for secondary education than all the preaching of pedagogues and politicians. Some of these Welsh secondary schools are definitely co-education schools, and the system followed is unique in this part of the world. It is largely a system of rural secondary schools, where the schools are brought to the scholars instead of the scholars to the school, and in America alone is there anything comparable to it.

In the United States of America co-education is practised in all the elementary schools; in two-thirds of the private schools co-education is the rule, and in 65% of the colleges and universities. In England 65%, in Scotland 97%, and in Ireland 51% of the elementary schools are co-educational. There seems however to be an absence of whole-heartedness in the English attempts at co-education, and a failure to in any way grasp the real meaning and aim of it. The Head Master of one of the Pupil Teachers' Training Centres quite recently remonstrated with one of his staff for giving a mixed class *Macbeth* to read. One quite fails to see his point. If *Macbeth* was fit for boys it was surely not unfit for girls to read and *vice versa*; and if so, why not for them together? No subject, not even the woman question, has given rise to so much varied and lengthy discussion as the question as to whether boys and girls should sit on the same form side by

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side, or should be separated for reasons of state, by a brick wall. Experts have been repeatedly sent from various European countries to America, not to investigate the National Systems of Education in the United States of America but merely to see this phase of it. They go and gaze at a boy and girl sitting side by side doing their lessons, and stare in amazement and surprise at finding them only boy and girl after all.

There was a great deal of discussion in America before co-education was finally adopted ; that is now practically dead, and—though a few schoolmasters expressed themselves to some of the Mosely Commissioners as rather more doubtful of its final advantages to both sexes than they would have done some years ago—they give us no reason why they had thus changed. In considering the subject from a broad and philosophic standpoint, we must bear in mind that the far larger and more wide reaching “woman question” is involved in this question of co-education. This is a subject of the highest importance in any civilized state and, as we should expect, the theory and practice of co-education, with all its advantages and disadvantages, its difficulties and dangers, is most to the fore and treated of in a more natural and common sense manner in those countries where the woman question is more or less fixed on a sound basis. Thus a system which frightens Frenchmen and Germans seems natural to the more democratic ideas of England and America. The freedom of woman, which we take as a matter of course, fills our neighbours on the continent with alarm and misgiving, and gives them a sensation of national peril.

Dr. Emil Hausknecht's opinion is quoted, in R. C. Hughes' *Making of Citizens*, as saying :

“As a makeshift, co-education is better than nothing. As a principle, it entirely ignores the needs of the separate sexes arising from the differences in the development of boys and girls. Boys and girls in the ages from 14–18 must be differently treated both in regard to the intellectual and the emotional nature.”

Mr. Hughes, in expressing his own opinion, says :

“The possibility of this system seems to me to vary with climate and locality. Children mature more rapidly in Southern climates and certain localities than in others. The bald facts must be recognised, that between the asexual or hermaphroditic period of childhood and that of the fully sexed manhood and womanhood there is a period in many people, long or short, when blood runs warm and hearts beat fast. It is then that a sane youth rightly looks to age for guidance and restraint. It is just this period of adjustment that needs frank teaching and skilful handling. This period needs no seclusion. To separate the one sex from the other increases the sex tension.”

The fact is, co-education is the greatest help at this stage of existence ; it enables the young to face their difficulties in a wholesome natural way, and under circumstances which enable them to have what help they require. And, I am convinced, even in those rare cases of a-moral, or immoral children which, when they are found, are such a positive danger in any community, co-education does not make them, it only reveals them more clearly, and it is no small part of its virtues that it does so show them up. But a child of this description is the gravest of dangers in any community, and will need to be dealt with in other ways than concern us now. Still it is an advantage for the ordinary boy and girl at this adolescent period of their lives to look straightly and frankly at one another and not slyly and surreptitiously. To refer once more to *Lord Ormont and his Aminta* : the book opens with a description of the way the members of a boys' school and a girls' school scheme to meet one another, and how notes pass from one to the other and what an amount of silly nonsense and flirting go on, in sharply marked contrast to the brief ideal sketched out for us by Mathew Weyburn.

In America and to some extent in England men and women have looked straight at one another and have established a practical equality of living. To those of us whose idea of a state is a democratic one, co-education commends itself as being a fit preparation for the development later on of that idea. In the state, men

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and women have to live side by side jostling each other in the struggle for life, and it is as well that they should come to the struggle with no delusions and no misunderstandings.

The Mosely Commission on Education, which was formed to visit America for the purpose of seeing how their system of education worked there, embodied its results of investigation in a series of valuable reports, several of which dealt with co-education. This Commission was formed at the time of the working out of the new Education Act which was to come into force all over the country in 1904. Mr. Mosely in the early part of 1902 suggested that, as the Americans had developed their educational system very much on the same lines as was proposed by the new Act, a commission of representative men should go out with him to the U.S.A., and personally examine for themselves education in all its branches. Accordingly twenty-six members of the Commission went to America in October, 1903.

"At the outset all the members unanimously agreed that, in the report to be drawn up after the completion of the inquiry, no reference should be made to politics in any shape or form, and also that the thorny question of religious controversy in connection with education should be absolutely ignored, even to the extent of not putting on record the views held on the subject in America."

The subjects placed for investigation by the Commission were :

1. The development of individuality in the primary schools.
2. The social and intellectual effects of the wide distribution of secondary education.
3. The effect of specific instruction given (*a*) in business methods, (*b*) in applied science.
4. The present state of opinion as to the value of professional and technical instruction of university rank, designed with special reference to the tasks of business-life.

In looking through the various Reports of the Commissioners, some dealing with one section and some with another, we find that five take up the subject of co-education, as observed by them,

actually at work in America—these are Professor Armstrong, Mr. W. C. Fletcher, Dr. H. B. Gray, Mr. H. R. Rathbone, and Professor Rhys. Professor Armstrong was much struck by the familiar manner in which the teacher was treated by the pupils and, in spite of this, by the ease with which discipline is maintained. He thinks that one cause is certainly the presence of girls with the boys. In Washington co-education, after having been given up, had again been resumed, and the reason given was that discipline was so much more difficult to maintain when the boys were alone. Professor Armstrong also comments on a point he had noticed before in a previous visit to America, viz.: that the men were becoming effeminate and in some degree sexless. He is inclined to regard that matter seriously and to set it down to the great preponderance of women teachers in American schools. While agreeing that it is most important that schools, whether co-educational or not, should have mixed staffs which should be fairly equal, still human nature being what it is, it is hardly likely that his observations on this point can have more than an academic interest.

Mr. W. C. Fletcher is also much struck by the excellent discipline maintained in the schools, and attributes it partly to the presence of girls and partly to the presence of women teachers. In the Western States co-education is general both in schools and universities. It is not so common in the Eastern States. The wisdom of it is not questioned in the West, where it is looked upon as the natural thing. In the Eastern States several people told Mr. Fletcher that men disliked it and would send their boys to boys' schools and to men's colleges. One reason given was that it tended to effeminise the men. Morally, without exception, everyone thought it would be beneficial. Many class mates marry and those marriages turn out extremely well. It was also stated that they got to know each other too well, and that therefore the attraction to marriage was weakened. There can be no doubt that the girls help the boys, by being more industrious

conscientious workers, making them work better so as not to be beaten, and also the robustness, more vigorous habits of the boys do the girls good. The curriculum is sufficiently elastic to enable boys and girls to take suitable subjects. Girls do not tend to overwork as severely as is often the case in our own high schools. Mr. Fletcher does not feel sure of the advantages of co-education in the long run, and thinks that a mixed staff would be as valuable and be as easily and safely adopted. The benefit of boys being taught partly by women, and, even more perhaps, of girls being taught partly by men is certainly very great.

Dr. H. B. Gray, Headmaster of Bradfield College, declares that on the whole the advantages of co-education in day schools and in boarding schools, (when carried out under certain well defined conditions) far outweigh the disadvantages. He says :

“The semi-monastic system under which boys at the most critical age of their life are forcibly separated for nine months in the year not only from the refining influence of mother and sister, (as is the case in English boarding schools) but also from free and easy intercourse with girls of their own age has very serious and obvious drawbacks.”

He also says that he is convinced from his own personal observations as well as from other sources, that that *camaraderie* between the sexes by the system of co-education, is on the whole vastly beneficial to the American boy and girl alike. He noticed that there was an absolute absence of sexual strain and no shyness or awkwardness between the sexes, which largely arises from want of knowledge and intimacy and tends to increase rather than diminish such sexual strain which certainly leads to grave moral difficulties in the social system. Mr. H. R. Rathbone noticed that any strong opponents that he met had not been co-educated themselves. Those who had were almost always strongly in favour of it. He thinks it acts better in elementary than in secondary schools and universities, and he thinks that the objection of the master who said that girls from 14—18 want repressing and boys encouraging is valid. Professor Rhys is evidently inclined to lay great stress

on the somewhat academic aspect of co-education producing effeminacy and sexlessness in boys and men.

But many people say, why begin to agitate for co-education when our present system turns out such fine men and fine women. Englishmen, they say, are amongst the best men of the earth, do the best work and have the best trained brains, and English women are unsurpassed for charm all over the world. Granting that this is true up to the hilt for the sake of argument, it is no proof that things may not be bettered, and seeing how more and more keen the struggle for existence is ever becoming, it is surely essential to our survival as a nation that both sexes should be as efficient as possible. Pray let no one understand me to mean by "efficient," commercial efficiency, that has been dinned into our ears *ad nauseam* and will never be made into a spur with which to urge our workers of any age or of either sex. But the best should and must be got out of each one of us, and he would be an optimist indeed who would say that the last word on education for boys had been said when they are sent to any of the ordinary public schools. In *Let Youth but know*, by "Kappa," the statement of the late Sir Joshua Fitch is quoted as saying :

"The sum of all I have sought to enforce is, that education is a progressive science at present in an early stage of development ;"

And T. B., in the Upton Letters, says :

"What I want is experiment of every kind ; but my cautious friends say that one would only get something a great deal worse. That I deny. I maintain that it is impossible to have anything worse, and that the majority of the boys are turned out intellectually in so negative a condition that any change would be an improvement."

This is a very strong statement, and it is one with which a very large number of experienced educationalists are in positive agreement, and that being so, co-education forms a very useful and hopeful form of experiment in the way of progress.

The Introduction to the New Code of Regulations for Public Elementary Schools puts the aim of education so forcibly and

from such a high standpoint, that I cannot do better than state it here. After several excellent paragraphs as to the school work to be undertaken, we have these noble words on conduct, which has been defined by Mathew Arnold as four-fifths of life :

“And though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties ; they can teach them to reverence what is noble, to be ready for self-sacrifice and to strive their utmost after purity and truth ; they can foster a strong respect for others which must be the foundation of unselfishness and the true basis of all good manners ; while the corporate life of the school, especially in the playground, should develop that instinct for fair play and for loyalty to one another which is the germ of a wider sense of honour in later life.”

The teachers should also help

“the children to reach their full development as individuals, and to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.”

What educational experiment is as likely to carry out this noble and high-minded conception as completely as co-education ? To bring a man or woman to perfect development the constant daily influence of each on each is imperative, an influence that shall be felt and recognised till it helps to form the character.

In a very interesting address by Edward H. Magill, President of one of the American Colleges, “Upon the Co-education of the Sexes,” the following paragraphs appear :

“The theoretical objections to co-education in our higher institutions of learning are daily giving way before the test of practical experience. The most decided opponents of the system are those who have never tried it or seen it tried ; its strongest advocates those who, having witnessed the effects of the present system, have brought co-education to the test of daily practice. This fact alone speaks volumes in its favour.”

He also adds :

“In conclusion let me say that this question seems to assume

different forms in different parts of the world. Were we discussing it to-day in some city of the Orient, instead of in Philadelphia it would probably be worded: 'Can women be allowed to go unveiled in the streets or sit at the table with their lords without endangering their public morals?' Were we in Paris it might be: 'Can respectable young women ever appear unattended in the public streets?' In Palestrina or Luggano or Subiaco it might take the form: 'Are women capable of any office higher than that of beasts of burden?' In Philadelphia we ask, 'Can young men and young women be safely educated together in the same institution?' and 'Are women capable of making the same intellectual acquirements as men?' These different questions are but different forms of the same question, varying according to different localities and different latitudes. The time will come when our posterity will read with amazement and incredulity the statement that, in the city of Philadelphia after the middle of the nineteenth century, the question was seriously entertained by a dignified and intelligent body of educators, in advance of their age in many things, whether women were intellectually equal to men and whether the sexes should be educated together in our higher institutions of learning?"

What are the advantages to the children, if any, of co-education? There is little doubt that to girls the influence of education with boys in the higher ranks of life at any rate is highly beneficial. An observer of the young tells us that a girl thus educated is more self-reliant, more natural, more able to take care of herself and perhaps more straightforward; she is more ready to take the initiative, does her work in a broader spirit, with greater independence; she takes her work more lightly and happily, and above all she is more contented with her lot in life. Little girls are as active as little boys, and when they are kept apart and not allowed to play as the boys are, their tears and sighs, "Oh I wish I were a boy," are not really because they wish they were boys, but they wish for freedom. Then girls are not expected to be courageous, and their want of freedom deprives them of many opportunities for generosity, and so, in one way and another, often brings great misery on them from their taking a wrong view of life. This might be prevented by healthy comradeship of the sexes in early life.

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The advantages to boys are just as great. They are brought up on resemblances instead of on differences. We have seen, too, that one of the facts which most struck the members of the Mosely Commission in America, was the ease with which a mixed class was disciplined compared with a class of boys only, and this means that boys are more gentle and obedient when being taught with girls, than when being taught by themselves. We have also seen how they are more industrious and conscientious, and a master of a mixed elementary school says there is far less need for corporal punishment since he has had boys and girls together. The moral standard of his home and school approximate when he is with girls who have the same standard of truthfulness that he has. And for boys and girls to grow up feeling that the moral standard is the same for both, is a fact of the highest civic importance to any civilised state. I need not refer to the harm that is wrought by a different moral standard for the sexes. The attack made some months ago at an educational conference, that co-education would lower the moral standard was made by people who had had no experience whatever of co-education thoroughly and whole-heartedly carried out.

Another possible advantage, with a singularly hopeful outlook, is that the free and ordinary mixing of the boys and girls without any embarrassment or self-consciousness, may diminish that craving for amusement which at the present day we all deplore. Far from morality being weakened, let us hope there will be a stronger hold on purity and a wider realisation of each other's human needs and requirements, a greater loving-kindness, a greater tendency to that wide and sympathetic outlook which bids us be to each other's virtues ever kind, and to our faults a little blind.

During one of the discussions on this question that took place some years ago in America, it occurred to several people that one test of whether co-education was gaining ground and was on right lines or not, would be to discover whether men and women who had been educated in mixed schools were sending their

children to mixed schools also. The results of this investigation were published in the *Forum*, in July, 1894, in a paper entitled: "Will the Co-educated Co-educate their Children," by Professor Martha Foote Crow. In it she quotes the opinions of a very large number of women who have children, and who were themselves co-educated from infancy to college days. By far the larger number—82%—were strongly in favour of co-education, some were surprised that the question should be asked, and a large proportion consider no objections tenable and regard it as the natural method.

"I believe in co-education, just as I believe in co-nursing, co-feeding, co-living in general. Nature's way of setting the sexes in families should be enough without further argument."

Another says:

"The association is intellectually an inspiration, socially a benefit, and morally a restraint."

Another:

"Of course we cannot overlook the special times of life when feeling is stronger than thought, but I firmly believe these dangers are lessened, rather than aggravated, by the frequent association of young men and young women under circumstances in which neither class is a special object of interest to the other, but all are working for a common end."

The dangers of, and objections to co-education, have been largely answered during the previous part of this paper, so that a brief summary of them will here suffice.

A large number of Grammar Schools and Secondary Schools for boys all over the country have for various reasons gone down in popularity and decreased in numbers, and to prevent their dying a natural death it has been decided to admit girls, and to run a mixed school instead of having two schools. This is not giving co-education a fair chance. Good education is never cheap, and to make a declining boys' school a mixed school on the grounds of economy courts disaster. That this economic danger is a very real one is shown by the fact that many Boards of

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Education and County Councils are doing this purely on financial grounds, and a member of one of the County Councils said to me only a few days ago that he would certainly prefer separate schools if he could afford to do it. His Council by the way are now trying the interesting experiment of a mixed school with a staff entirely composed of woman teachers. The school neighbourhood is near a region of brick fields, and the population is very rough and uncouth, and he thought the refining influence of women teachers would be beneficial to the children. But officialdom is, I fear, stopping this interesting and broadminded scheme, and I understand that the Board of Education has expressed its intention of stopping the grant in aid, unless a headmaster is appointed.

Then there is what we may call the *laissez faire* attitude. Things were quite good enough for us and we turned out well, why meddle? Things in both boys' and girls', men's and women's education are capable of improvement, and in a department of life where things must be constantly changing, and where the conditions vary in different nations and different stages of civilization such change must largely be of the nature of experiment. Probably the higher the state of civilization of any community the more likely is co-education to succeed, and *vice versâ*. The lower the sex morality is in any nation, the greater is the dread of co-education. This dread is probably based on right conclusions, and so that, other things being equal, the power of benefitting by, and indeed enduring decently, co-education, is in direct proportion to the state of civilization of any community.

Of course in a co-education school the staff must be a mixed one, and the dangers and consequent objections on this head are numerous and real. In secondary schools the teachers often come from too low a class socially; they are drawn from elementary schools, have risen from the ranks, and are largely only glorified elementary school teachers. It is absolutely essential in a mixed staff that the head teachers at any rate should be gentle-folk. Otherwise the friction amongst the staff will be constant and

subversive of all peace. The teachers, too, from a moral point of view are far more of a difficulty than the scholars. The teachers who have to teach in a co-education school should have been co-educated themselves: this is of course at present a counsel of perfection. There is a great scarcity of good teachers, especially of women, but this will gradually right itself, and it is better to let any educational experiments proceed slowly, than to get in the wrong people to carry them out.

It is said that co-education is a mistaken plan because the temperament of boys and girls is so different, girls of the school age needing a curb, whereas boys of the same age need a spur; but there is no more sign of girls breaking down in co-education schools than in an ordinary girls' school, and, as we have gathered from the Mosely Commission, the best spur the boys can have is the competition of the more industrious and conscientious girls.

The question of games really need not detain us seriously as a possible objection. I am at least assuming co-educationalists have a modicum of common sense, and that this question will be dealt with on its own merits. Hockey, lacrosse, and a very fair game of cricket are all quite possible and harmless for girls under regulated conditions, whereas really good cricket and football are doubtless unsuitable.

One more serious question that has been raised by the promoters of higher education for woman is, that if co-education becomes general, the head of the school must be a man, and he will probably be of an inferior type to the exceptional women who are the head mistresses of our higher girls' schools now. At present if any mixed school wishes to be recognised by the Board of Education and to obtain a grant, the head must be a man. But time will modify this, for though boards move slowly, they do move, and as co-education becomes more and more the usual natural way of dealing with this question, the best person will come to the top, whether that be a man or a woman. To quote the old Latin proverb, "*Salus populi suprema lex.*" "The main end of every

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government, whether school, college, university, community or state, should be the well-being of the whole people, the establishment of order and security and the diffusion of social happiness." I suspect that there is a certain amount of Trades Unionist spirit in the objection of the head mistresses to co-education, and that they fear that they will not hold as good a place under co-education methods, as they now do. As I have said above, this strikes me as unlikely to be the final state of things; but granting that it were, women's position in the world always has been and always will be one of self-sacrifice—the highest position after all that one can hope to demand, and if by means of it she is enabled to feel more or less clearly, that the moral force of men and the intellectual strength of women is promoted and fortified by co-education, then she should be thankful that to a greater extent than is given to most people, she can see of the travail of her soul and be satisfied.

The spiritual and intellectual functions of men and women tend differently to one end. Under a proper system boys and girls help each other to this end, which is towards a perfect humanity, that is a perfect self-possession—the attainment of a sound mind in a sound body.

"Self reverence, self knowledge, self control,
These three alone lead life to sovereign power;
Yet not for power (power of herself
Would come uncalled for) but to live by law,
Acting the law we live by without fear;
And, because right is right to follow right
Were wisdom in the scorn of consequence."

THE NEXT STEP IN THE REFORM OF THE ELEMENTARY SCHOOL.

By J. H. WHITEHOUSE.

THE organisation of the outdoor life of children attending elementary schools is advanced by the new regulations sanctioned last year by the Board of Education. These permit organised games to be played by boys and girls during school hours, and to count as part of the school routine. There are various regulations to be observed, and the period so occupied must be confined to one afternoon in each week, and must be not less than one or more than two continuous hours. If this regulation is the means of leading our education authorities towards a policy which will ultimately bring to the children of our crowded cities the same facilities for outdoor life that are now enjoyed by the children of the wealthy, it would indeed be hard to overstate its importance. We must then regard it as an epoch in the development of the nation.

It is needless in this paper to labour a point upon which we are all agreed: the value to the nation of the system of organised games and outdoor life generally which is so great a feature of our public schools. The system with all that it means to them in their moral and physical development is almost unknown to the children of our elementary schools. In a few cases something has been done through the devotion of teachers who have sacrificed their leisure hours in the cause of their children. The new regulation will enable more to be done, and the schools availing themselves of it will occasionally take their children for an hour's play to one of the public parks. But it is obvious that an arrangement which, when it is taken the fullest advantage of, only means that a child

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will have organised games for two hours each week is only of value as marking the realisation of the inadequacy of our methods in the past and a desire to work towards a better system.

Let us remember why the life of our elementary school-children has been so cramped and, in a very true sense, unhealthy in the past, and then consider whether any remedy is possible. We have in the past, and we continue the practice to-day, built our elementary schools, separate each from the other, in narrow and crowded streets, at the doors of the children for whom they are intended. The streets they line are frequently paved with granite blocks and the noise of the traffic is with the teachers and children the day long. Building under such conditions it necessarily follows that the amount of playground available is ludicrously inadequate. When we remember that the small piece of ground attached to the elementary school of many towns has frequently to be divided between girls, boys, and infants, and that when only a fraction of the children of the school are in it organised play of any kind becomes an impossibility, that it is never large enough for games like cricket or football, or (without rendering it useless for any other purpose) for the provision of, say, fives courts or tennis courts, it seems somewhat beside the mark to describe it as a playground at all. Some of the elementary schools are in a sadder plight. There is one within a few minutes' walk of the writer which has not an inch of playground. At its front is the narrow, noisy street; at its rear a railway; and in the classrooms so bounded and so disturbed the children pass all the school hours.

We need not go further with this description of the existing conditions of school-life in the crowded parts of our cities. They are well enough known to all interested in them. In a word, they mean that the gutter still remains the chief playground for our children, and that their life, out of school hours, is, in the main, unorganised and neglected.

What is the remedy? The writer would suggest that the time has arrived for us to cease to build schools, isolated from each

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other, in the crowded districts of our cities. Let us, instead, adopt the policy of building our schools in groups at certain bases, and at these bases provide accommodation for the children of a given section of the city. The situation of these bases is the question which immediately arises. Let us take East London for our example, for if the problem of providing country schools can be solved here, it can be solved far more easily in other towns. We will try to show presently that to provide country schools for the children of East London is not an impossibility. But the immediate policy which we urge is that our schools should be built in groups around certain of our great open spaces. If, for example, we gradually built around Victoria Park or very near to it a number of our elementary schools, we should ultimately have sufficient accommodation there for a considerable portion of the surrounding district. The children would be taken to school by train where necessary, or by the Council trams. In many cases the children would be within walking distance of the schools. In most cases, with the assistance of train, or 'bus, or tram, no child would have to walk more than a mile each way, and the child who is not in a fit condition to walk this distance is not in a fit condition to be educated at all.

Something of what such a scheme as this would mean in the lives of the children may be imagined. They would, without much trouble to themselves, be taken to schools situated, comparatively speaking, amid country surroundings. They would exchange the scrap of crowded playground and the gutter of the noisy street for a hundred acres of grass and trees and water. The great park would be their playground, and a life would become theirs of a nature the possibility of which we have up to the present not even considered.

The objections to such a scheme will be numerous and weighty. One of the chief—the expense—may be anticipated. Possibly, at first, the scheme would mean additional expense. For the cause at stake we ought to be prepared to face that. But it is to be doubted whether ultimately this method of providing school places

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would be more costly than our present method. It must be remembered that we should work towards our ideal gradually. We should decide upon a scheme which would only be fully carried out after many years. We should select our bases and define the boundaries for the children within which they were to find accommodation. Then, as new schools were required, they would be built, one by one, at the selected base. The increased expense would come, if it came at all, gradually.

But it is not unreasonable to believe that when our first group of schools had been completed at the selected base the cost of administration and maintenance would be less, proportionately, than under our present system. Let us assume that our completed school base for a portion of East London was Victoria Park. The schools would have the great park as a playing ground, for this could be used in the day time by the children of the schools without interfering with its use by the general public. The swimming bath or pool would be shared by all the schools at the base. So, too, would the kitchens and dining-rooms, for it would be necessary to provide a simple meal for the children at mid-day. This need not be at the expense of the public. The school canteen would be established and would supply the necessary food at cost price. Necessitous children would, as now, have to be fed without charge. There are other features which it appears might be shared by all the schools with a consequent reduction of expense. This is not the place for details, and it is sufficient now to mention only a few of them. They include the gymnasium, the school concert room, and special features like Art class-rooms and museums.

If the experiment of having school bases within London at places like Victoria Park proved successful, we should naturally be led to consider the ultimate possibility of having our schools, even for London children, right out in the country. It might prove feasible to have some of them on the borders of Epping Forest. The main difficulty is that of transit, but even this

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problem may not be so great as it seems. The trains from the Forest district now come into London each morning crowded, and go back empty. These are the trains which would take our school children to the country base. They would return in the afternoon in the trains which at present come up empty to take back their evening passengers.

We must not further consider these greater possibilities here. They belong to the future. The writer would, however, submit one further proposal, which he believes to be possible of early adoption and which might lead ultimately to the larger schemes outlined above. It is that the school base should be tried within our cities in miniature form. That is to say, that in meeting the school needs in our ever-extending suburbs, we should build our schools in groups of at least four, it being a principle that at least four times as much playground is secured as would have been for a single school built on the old system. Sufficient ground would then be available for organised games. It would be easy to have a cricket pitch (if only matting), and football and hockey could be played. Fives and tennis courts would not be impossible. Apart from the gain in the matter of the physical health of the children, the system would be invaluable in other ways. There would be a greater life for the children, with its moral and intellectual advantages. Inter-school life would spring up, fostered by inter-school competitions, which would not be exclusively athletic. Thus the school "spirit" would be brought into being with all that this means. The system would be economical. There would be a saving of expense in sharing common features, such as the gymnasium, the kitchen, the workshop, the library. Probably, too, there would be a saving in the expense connected with the caretakers and cleaning.

Then, too, it would be possible to have much of the class work done in the open air in suitable weather. The architecture of the playground would, one hopes, be planned as carefully as that of the school buildings themselves, so that as much outdoor life as


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possible, both for play and work, could be followed under the most appropriate conditions. It is surprising how little attention has hitherto been paid to this subject of the school playground. Had it been otherwise, much more would have been possible to-day for the outdoor life of school children, even under our present method of building schools.

Has not the time come for us to halt upon the path we have followed so long and seek another which may bring us more quickly to the desired end?

REVIEWS.

Les Gueules Noires. Par Émile Morel. Préface de Paul Adam.
Illustrations de Steinlen. Paris: E. Sansot et Cie. 1907.

WHEN the influence of Balzac and Zola upon the fiction of the latter part of the 19th century and upon a still indefinite period in the future comes to be traced and weighed up in the balances of literature and social thought, one of the most interesting and illuminating chapters in literary and social history will have been written. These two great writers did not by any means direct fiction into its final path, nor is the function which they caused it to fulfil the last through which it will operate upon life and literature. But that the largeness of conception with which they viewed the nature and function of the novel, the form into which they moulded it, the relation which they established between it and life, together make up one of the most outstanding achievements of the 19th century, is becoming more and more apparent, even in England. Balzac's work—his *Comédie humaine*—remains unfinished ; Zola's, even from the first, went too far, and thus led to a reaction ; but the net result of the work of both is that the novel now has a far more definite, and intimate, and influential place in life, and therefore a higher place in literature, than it would otherwise have had.

And it must not be forgotten that the comprehensiveness with which they viewed the nature and function of the novel allows of infinite variety in the application of their method. Balzac and Zola were themselves subtle combinations of Romanticism and Naturalism ; and it needs but an ordinary acquaintance with recent and contemporary fiction (and a fairly open mind) to perceive in how many varied forms their work has been continued

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by others. It may, indeed, be said with truth, that the most appropriate and honourable place for many of the best novels of recent years is somewhere among the manifold volumes of the *Comédie humaine*, the *Rougon-Macquart*, the *Trois Villes* or the *Quatre Evangiles*. The vanity of their writers may be offended and personal immortality seem denied ; but, after all, this may be the readiest and surest approach to future generations. And the most susceptible may at least rest assured that their royalties will not suffer.

Were it not for the beautiful illustrations by Steinlen, the volume before us would at once find its place beside the *Germinal* of Zola. As it is, varying moods will determine whether it find its place there or beside other works in which Steinlen has recorded his vision of the life of his time. It is worthy of either.

M. Emile Morel has given us an excellent study of the influence of environment and occupation upon life and character. He has chosen a mining community in the north of France. He is not concerned to trace the life-story of selected individuals: plot and story are not his method of presentment. He is essentially an impressionist, in the sense that out of a profound and sympathetic study of a working-class community, he has presented us with a series of impressions which by their truth, directness and stimulating suggestiveness carry us far beyond the attitude of mere interested spectators and compel us to enter, with a singular understanding and intimacy, into one of the most characteristic—and therefore most ignored—life-products of our industrial age. And what is that but to say that M. Morel has adopted the fundamental principle which underlies the work of Balzac and Zola?—the principle that the primary function of the novel is to portray the complex life-story of human types and communities. And as M. Morel's book is rather a series of life-impressions than a collection of stories, its comparative lack of purely personal interest cannot be urged against it.

The book consists of seven studies. The first and longest

of these, *La Paye*, opens with a note which is the key-note of the whole volume. It is the miners' pay-day. Before the gates of the mine are gathered the wives of the miners. The ground is covered with snow. Behind them, in the street, the public-houses are being busily prepared for the pay-day carouse; and the moment is approaching when these anxious, ill-clad wives will have to dispute with their husbands for their own and their children's bread. There is no straining after effect in the description of the scene. It is made simply and quietly, but with such effect that we realise that here in this mine is the dominant influence upon the whole life of the community,—an influence greater and more deadening than ever emanated from the strongest castle of feudal times. That is the *motif* of the whole book: a simple social fact well-known to all who have been thrown into contact with mining life, but a fact to which our immediate need for the products of the mine has blinded us. And by the successive variations which he weaves around this theme, M. Morel shows more and more convincingly that amid our hurry of industrial enterprise, our ceaseless search after precious by-products, the veritable product of the mine is human lives blighted by slavery and sin and sorrow,—from many of whom no by-products can be obtained save by the decomposition of death.

Such a consistently evolved *motif* necessarily suffuses the book with a dark and heavy atmosphere. There is no burst of sunlight in it; no human joy or laughter. *La Paye* is a study of sordid drunkenness; *Multitude*, *Solitude*, a story of heartless betrayal and desertion; *Train-Tramway* shows how completely the peasant turned miner has lost sympathy with nature; *Dimanche* is a description of the miners' Sunday cock-fight; *Baptême* is a picture, ironical by its naked presentment of truth, of the christening of a new pit-shaft; while *La Jaune*, with its contrasted attitudes of miners, director, and State doctor when the presence of intestinal disease among the miners is being enquired into, and

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Veuve, an extraordinarily convincing study of the effect of a great mining disaster upon the wives and mothers, fittingly close the book by their singular truth and art.

It will be seen at once that M. Morel is concerned only with those aspects of the life of a mining community which are directly dominated by the peculiar nature of mining as an occupation,—or, rather, by the occupation of mining as it is organised to-day. As such, his book is a peculiarly valuable contribution both to contemporary social studies and to contemporary fiction. It may be argued that such books present life in too squalid and tragic a way; but this old unthinking English argument (not quite so old as our Puritanism would have us believe) is not a defence of the nobility and sweetness of life, but merely a cry that the squalor and tragedy of it may not be revealed. The human ostrich has played havoc with life and literature long enough. And it may be that on some later day, M. Morel will complete his impressions of this mining community by telling us, with equal truth and art, of that growth of life-consciousness and of solidarity which is slowly regenerating the miner and improving his conditions of labour, and also of those permanent instincts of human nature which throw beams of light and joy and beauty even upon the floating atoms of coal-dust in the miner's hovel.

We wish it were possible to speak here in some detail of Steinlen's drawings. We have preferred to speak of M. Morel's work, for it is new to us, while Steinlen has long since won a foremost place in contemporary art. We need but say that lithographs and black-and-white drawings alike maintain his great reputation.

M. Paul Adam's preface, like everything that proceeds from his versatile pen, is illuminating and provokes to vigorous and pleasurable criticism.

The publishers deserve praise for the care they have bestowed upon the production of the volume.

REVIEWS.

A Manual of Historic Ornament (2nd Edition). By Richard Glazier, A.R.I.B.A. London: B. T. Batsford.




AN admirable little book affording an excellent bird's eye view of the craftsmen's arts of all periods. The illustrations are excellently clear line drawings. They are not only infinitely more pleasing than the usual half-tone block but are in every way better for the purpose of comparing essential qualities in the designs apart from any chance effects of light and shade. The letterpress is short and to the point, and calculated to inspire the student with a desire to study in detail some of the numerous fields of research opened to him. Occasionally the sources of the illustrations are not given, which is a pity, as it to some extent lessens their value. There are also one or two omissions which we shall look to see supplied in the next edition. Mykenæan Art, which is one of the most important progenitors of European Art, should certainly have a place. Its marvellous decorative standard entitles it to rank high even apart from its influence. Saxon Art, with its interesting influence upon the Art of our own country, should not be altogether omitted, even though its part in the world's history of Art is small.

The entire omission of coins, which for purposes of comparative study offer unique opportunities, is perhaps a little surprising. The appalling need for something a little more decorative in our present coinage makes such an inclusion the more to be desired. But in pointing out a few possible lines of improvement, we have no wish to detract in any way from the merits of a capital little book which we cannot too strongly recommend.

SAINT GEORGE.

Land Values and Taxation. By Edwin Adam, M.A., LL.B. (*The Social Problems Series, No. IV*). London and Edinburgh: T. C. and E. C. Jack. 1907. 1s. net.

HE vast and intricate problem of taxation is not only a matter for reform in itself, but our conception and practice of it obviously have their influence upon every national or local reform that may be effected. A just and rational system of taxation is essential if the nation or the community is to get the most possible out of the present constitution of things or out of any improvement that may be instituted by law. Taxation is the price we pay for government and reform such as they are. It therefore has a direct bearing upon the real wealth and fulness of national life. Rates and taxes always bulk largely in local or parliamentary election speeches and programmes, but invariably they are plucked out from the complex fabric of local or national life and viewed with bias as things in themselves. At a transition time like the present, when reform is much in the air (and even obtaining an uncertain footing on the land), when the great and increasing undertakings of the nation and of local bodies cause a great and continuing increase in taxes and rates, it is incumbent that the methods adopted to raise public revenue for national or local purposes be most carefully investigated. For unless the method adopted be that which conforms most closely to a natural law of taxation in relation to society as a whole, the nation or the community must suffer: the burden must bear unduly on this or that class or section, and much of the public work undertaken must fail, in some measure, in the right fulfilment of its functions. It is a close study of existing methods of raising national and local revenue, a close reasoning out of their defects and qualities, and an attempt to reach a natural law of taxation which will operate for the benefit of the nation as a whole, that forms the subject of Mr. Adam's excellent book.

Mr. Adam begins his study with a brief history of taxation in this country. The chapter might well have received fuller development; but brief and compressed though it is, it serves as a most useful basis to the detailed study of contemporary taxation which follows. Then comes a brief but sufficient statement of the canons of taxation. The ground thus cleared, Mr. Adam at once tabulates the National Budget, and successively passes under review taxes on commodities, land tax, property and income tax, stamp duties, estate duties, taxes on communications, license duties, taxes on ostentation, local rates, incidence of local rates, grants-in-aid, and the natural tax. On all of these Mr. Adam writes with knowledge and insight. He is rigorous in his search for a natural law of taxation, and therefore vigorous in his criticism of existing methods: his examination of license duties and of grants-in-aid may be pointed to as an example of this. The chapters in which Mr. Adam considers and pleads for the taxation of land values will naturally prove of most interest to readers at the present time. The chapters are brief, as is inevitable in a small volume covering so much ground; but the earlier chapters have cleared the way, and Mr. Adam argues the problem clearly and efficiently.

The whole book stimulates thought and is interestingly written. It is a most useful addition to the "Social Problems" series.

Britain's Hope: An Open Letter concerning the Pressing Social Problems, to the Right Hon. John Burns, M.P. By Julie Sutter. London: James Clarke & Co. 1907. 1s. 6d.

IT is a pity that Miss Sutter has thrown her new book into the form of an open letter to the President of the Local Government Board. The book is, of course, in intention, and almost wholly in fact, an open letter to the British people; but Miss Sutter's consideration for the Local Government Board and its present Head has the effect, at

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times, of restricting her vision and utterance. But that is a small matter. Readers of Miss Sutter's previous books will find a new stimulus in *Britain's Hope*. The same extensive and intimate first-hand knowledge of social and industrial evils in Britain, the same enthusiastic—and largely justified, if somewhat over-confident—holding up of the example of Germany, have gone to the making of it. The book is a good one, and deserving of the largest and widest possible audience. It must prove of wide and immediate service.

Miss Sutter's contention—and few but politicians will deny its truth—is that the social evils from which our country suffers to-day can be cured only by a comprehensive national policy. National tinkering and local effort can achieve but little.

“The social trouble,” she says, “is wheel within wheel, link hanging on link ; it is hopeless to attempt the mending of any separate wheel or link. . . . The plea paramount is for a national handling of the problem, a comprehensive undertaking, scientifically devised, scientifically applied. . . .”

Miss Sutter's investigation of the social evils of contemporary Britain is not directed by any scientific method, nor is her constructive policy, in so far as she offers one, “scientifically devised.” Her book is essentially designed to stimulate the interest of the British people in the social problems which are here insistent everywhere, and in what has been done in Germany to solve these problems there ; and so bring pressure to bear upon people and legislators alike for the framing and application of a comprehensive national British policy of social and industrial reform. That is an ambitious aim ; but Miss Sutter deserves the most cordial thanks of all who are interested in social reform, not only for her beneficent purpose, but for what she has actually achieved.

Where so much ground is covered, there is obviously room for much difference of opinion. It is a disappointment, for example, to find that while Miss Sutter's plea is for a comprehensive national policy of reform, the various “examples of Germany”

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which she holds up for our guidance (Miss Sutter is careful to deprecate imitation) are not related to the national policy of Germany as a whole,—that the evil effects of other pieces of legislation upon the national well-being, and even upon the efficiency of the particular reforms which she singles out, are scarcely touched upon. But fully allowing for all possible differences of opinion, we most heartily commend the book to all who desire a deeper knowledge of the social evils which are so prevalent in Britain to-day, and of what Germany has done to eradicate these evils from her national life. It is a book that must make for a higher conception of the duties, the responsibilities, and the powers of citizenship.

The Library Edition of Ruskin, Vols. 29, 30 and 31. London: George Allen.



OL. 29 contains the third and last set of the Letters of *Fors*. The period of Ruskin's life covered by Letters 73-87 has already been described by Mr. Cook in his Introduction to Volume 24: the additional illustrations here given add vivid touches to the picture. Generally speaking they deepen the impression of mental strain, a state which Ruskin himself recognised to be dangerous. We find him on his guard against his angers, resolving, like Balin, to be "gentle, passing gentle."

"After this seventh year I am going out into the highways and hedges; but no more with expostulation. I have wearied myself in the fire enough: and now under the wild roses and traveller's joy of the lane hedges, will take what rest may be in my pilgrimage."

There is a vivid simile of the warring forces which wrecked his peace.

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Many interesting episodes fall into the scope of these volumes, such as Mr. Horsfall's foundation of the Manchester Art Museum in Ancoats, and Miss Octavia Hill's work in Marylebone. But the outstanding interest is of course that of the Guild of Saint George. Volume 30 is a very full collection of material bearing on the history of the Guild, of which Mr. Cook's Introduction is a most valuable compendium. Especially careful and useful is the explanation of Ruskin's ideals for this Museum and its method of arrangement; the scattered notes prepared by Ruskin for a comprehensive catalogue (never more than just begun) are carefully pieced together. So too is the more fragmentary story of the Company as pioneers in the revival of country life, it is possible now by entering into the editor's labours, to know it more completely than was possible before. Interesting accounts are given of the various industries which sprang up in contact with the influence of the Guild. From the outset its ideals divided off and tended to separate. To Ruskin the fundamental problem was to be attacked by the right ownership and management of land, as to be exemplified by the Guild. But this he felt was not his own work—he was a teacher; above all, a teacher of art. His long illness and the gradual setting in order of the Guild's house have emphasised this division. The problem now before the Guild, is, which of the branching ideals shall it follow? When the question is decided there will be another and an interesting chapter to add to the history of this the last effort of Ruskin to convert by example: to offer a working model of uttermost justice in business relations, of intimate connexion between goodness of labour and joy of life.

NOTES OF THE QUARTER.

MILITARY
TRAINING IN
SECONDARY
SCHOOLS.

Mr. Arthur Rowntree of Bootham School, York, has issued the following letter to Members of the Incorporated Association of Headmasters. The subject is so important that we make no apology to our readers for reprinting it here. We commend it to their earnest consideration :

“The holding of the second Hague Conference induces the thought of the far reaching possibilities of the international movement for which the conference stands.

“The period between the two Hague Conferences has proved an important time for Headmasters ; and the occasion of the second one finds the members of the Headmasters' Association almost unanimous in believing that it is the duty of every Secondary School to provide instruction in rifle-shooting in some form or other for every boy during some period of his school life, whether by means of miniature range, or sub-target rifle, or long-distant butts.

“It is my misfortune to be unable to attend the Annual Meetings of the Association, so I take this means of expressing to my fellow Headmasters profound regret for their approximate unanimity in this matter, and frank acknowledgment of the ideal that lies behind it.

“We are at one in desiring, with the wholehearted devotion that often marks our profession, that our schools shall be training grounds for ‘power of work and service.’ We are at one in desiring to turn out good citizens ; citizens well-developed physically, citizens who have learned self-control, citizens who can think truly, citizens with a sense of love to God and humanity.

“We Headmasters are to blame for lack of loyalty to our profession if we allow a new wing to be added to our educational system on grounds which have no relevancy to education. It should only be added if it ministers to the true educational needs of schoolboys, moral, intellectual or physical.

“But I protest against the linking together of the educational and military systems.

“The combative instinct of boys is sufficiently apparent to every schoolmaster. The British schoolboy is no angel, even if incipient

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wings are concealed under an Eton jacket ; he is a flibuster by nature and his combative instinct needs no careful culture. It is his intellectual side and his individuality that need intensive cultivation : the Headmasters propose to strengthen the side that is already too strong.

"The training of a boy's judgment is a difficult and delicate task ; in comparison it is child's play to teach him to hit the mark at a thousand yards. He is ready enough to apply physical force, quick enough to scorn the gentler virtues : he needs no encouragement in these plastic days to look to the rifle as the arbiter of the future. After schooldays he is better able to weigh the question for himself and exercise his own moral judgment.

"If enthusiasm for the school corps has to be fanned will it be easy for members of our profession to teach history with loyalty to truth ? Truth, in the person of Lord Salisbury, once told us that we put our money on the wrong horse in a certain war. Truth, in her own person, compels us to see social, economic and moral evils in all wars, to recognise in the development of the human race a tendency to co-operation as well as a tendency to increased intelligence ; to admit the conception of progress as consisting in the evolution of mind, 'in the unfolding of an order of ideas by which life is stimulated and guided.' Are we likely to follow the lead of truth in stern subordination and surrender with one eye on a school battalion ?

"The example of France might well make us pause ; the 'cadet corps, known by the name of *bataillons scolaires*, after a brilliant beginning, fell into discredit, and the last of them was suppressed in 1890.' The failure was on educational and military grounds.

"If we desire to sum up the aim of our educational system in a single sentence, we say it is a spiritual and ethical uplifting. What about the aim of the military system ? It aims at preparing for war ; and in spite of war's heroism and self-sacrifice, no one ventures to say that the aim of war is a spiritual and ethical uplifting any more than is Unemployment at home or the Plague in India.

"An American statesman reminded us lately that 'war is the most futile and ferocious of all human follies.' Mr. Balfour has told us that war 'always has the effect of retarding the progress of humanity and civilisation.'

"The application of ethical principles to international affairs helps the progress of humanity and civilisation by carrying one step further the guidance of life by rational principles. And a friend of mine is speaking serious truth when he says jestingly that a nation in arms is a nation in its infancy, and that is why it is in arms.

"Lastly, it is a matter of fact that kindly and cordial relationships

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are on the increase between the peoples of this country and our neighbours over the Channel. Every season gives fresh evidence of Members of Parliament, County Councillors or Journalists invading each other's territory in friendly fashion. And yet if the boys in our schools are trained to shoot for any practical purpose, it is in defence of their country against these very Germans or Frenchmen; and the educational establishments of England are to foster in the young a habit of mind which harbours suspicion and will fall an easy prey to an excitable press.

"Now Mr. Balfour has told us that the dangers of invasion are extremely small; we know that the dangers of the military spirit are extremely great. It spells crushing expenditure and death to social reform, for policy determines armaments.

"It is not only dreamers of dreams, but also practical men, who are beginning to see a gleam of light through the gloom of our social ills, and a broad path opening out for the extension of the reign of law between nation and nation.

"In calling your attention to the educational aspect of this question, I am at one with you in desiring to train boys for national work and service, and I submit that it is our privilege and duty as Headmasters to see that the young men who leave our schools are qualified by mental habits and training to take their places as leaders of rational movements, able and willing to guide their country in the paths of peace."

INDUSTRIAL DISPUTES.

The present agitation among the railway workers naturally recalls the recent Belfast strikes and disturbances. The driving force of both is the same: on the one hand, the need for better conditions of labour among the workers; and, on the other, the resentment of strong bodies of capitalists against the Trades Disputes Bill and a desire to injure the growth and power of trades unionism. From one point of view, both fall into their place in a long line of trades disputes; but from

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another and more dynamic point of view, they are full of a new interest and significance. The relations between capital and labour are changing more and more. The rapid growth of Socialism and the increasing agitation against it, are a conscious expression of this. Socialism *versus* Individualism may or may not be the ultimate fighting issue. That is not a matter for immediate concern. The immediate question is: given the rapid and deeply conscious growth of solidarity among the workers of the country, as evidenced by the increasing strength of trades unionism and by the movement towards direct and independent representation of Labour in Parliament and on local bodies; and given the increasing solidarity of capitalism, whether evidenced by Trust or Employers' Federation, what is to be the attitude of the people as a whole towards the struggle so involved?

That this question is a vital one was unmistakably proven by what happened in Belfast, and further proof is now being afforded by the railway men's agitation for the recognition of their union and for better conditions of labour. Industry is not merely an investment of capital: it is also an investment of human lives. The right conduct of industry is thus a question of right national government and, therefore, of national well-being. Belfast showed that, so far as national government was concerned, there was no sense of either justice or responsibility: that there was not even elementary common-sense, but only a gross contempt for the true relations of labour and capital towards the whole body politic. And such a misconception of the true function of government will be repeated so long as Parliament remains what it is,—an elected body largely of conscious class or sectional interests. All industrial disputes, however few may be the individuals involved and however local may seem their interest, are of national importance. The progress of the nation is in some way affected, for each struggle reacts favourably or unfavourably upon the evolution of industry and, therefore, upon social life as a whole. And we need not emphasise the growth of international solidarity

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among capitalists and labourers alike, or its immediate or ultimate bearings upon the strictly national problem: the Antwerp troubles and their aftermath have helped considerably to define these. It is time, then, that the public tried to educate itself: that it entered with more knowledge and determination into the fighting-fields of government and industry, instead of looking timidly, and with a squint, over the wall and shouting at random. But it is a pity that such a painful process as self-education should be necessary! And yet there should be no real hardship or danger in submitting such a mental operation as will enable us to distinguish between the mobility and the nobility of labour.

THE NATIONAL LEAGUE OF WORKERS WITH BOYS.



HE arrangements for the Annual Congress are nearly complete. It will be held in London on December 5th and 6th. The Bishop of Hereford will preside and will deliver his Presidential Address on the 5th December.

The following are some of the subjects which will be discussed at the Congress :

Reforms in connection with Elementary Schools :

Country Schools for Town Children.

The School Bath.

The Organisation of the Outdoor Life.

The School Playground.

The Problem of Boys between Thirteen and Sixteen :

The Half-time System.

The School Age.

The Scholarship System.

Secondary Schools and their relation to Elementary Schools.

The Boy Labour Problem.

Full details will shortly be issued.

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